OLBIA.

THE NEW ILAND

LATELY

DISCOVERED.

With its Religion and Rites of Worſhip;
Laws, Cuſtoms, and Government;
Characters and Language;

With Education of their Children
in their Sciences, Arts and Manufactures;
with other things remarkable.

By a Chriſtian Pilgrim, driven by Tempeſt
from *Civita Vecchia*, or ſome other parts
about *Rome*; through the Straits,
into the ATLANTICK
OCEAN.

The Firſt Part. From the Original.

For *Samuel Hartlib*, in Ax-yard *Weſtminſter*, and *John Bartlet*
at the Guilt-Cup near *Auſtins*-Gate *London*:
and in *Weſtminſter*-Hall,
1660.

The ſum of this Diſcourſe.

HAving loſt his Father, and other Relations, about the great Sickneſs in *Naples*, the Author becometh a ſad diſconſolate Pilgrim, all alone by Land, till unexpected dangers force him from *Rome*, or there about, to the Sea.

Where, in a great Storm and Tempeſt, he falleth into unexpreſſable Horror and Anguiſh of Minde; till at length, by Shipwrack, loſing all his Company, he is caſt on a ſcraggy Rock; and There, by a Religious Perſon (as an Hermite entertained) ſtill recovering his Peace and ſtrength with a quiet minde, he alſo Learned the *Religion, Laws, Cuſtoms, Language and Characters*, of That *New Iland*: fully deſcribed in the Books following this Firſt Part.

In which the Father diſcourſeth the Danger of wrong Judgeing our ſelves or others; with the way to a right underſtanding and Judgement: the great Work of the Spirit, promiſed to the World by *Jeſus Chriſt*; Who was ſent to *Redeem our ſouls from All Deceit and violence: and to offer ſacrifice for every one that Erreth, and for him that is ſimple.* Cleered from *Ezech.* 45 20. with *Pſal.* 72. Of our Acceſs and addreſſes to Him, by Prayer; As Saint *Paul* Learned from the firſt Martyr at his Death; and thence, made it the great Character of a Chriſtian: cleered from His *Epiſtles* and the *Acts*, with the *Revelation*, and other Scriptures, in Harmony to the *Pſalms* and *Canticles*. Converſing with Chriſt, and Praying to him. From the 17. page to the 44.

How Chriſt, taught his Diſciples and others to pray, *Our Father*, &c. How He prayed to His Father; and How a Chriſtian to Chriſt, and the Father, in and through Chriſt. As *Calebs* Daughter to Her

Father, by her Husband, and Her self. Of *Zelophehads* Daughters, and *Edoms* Widows and Orphans, from *Jer.* 49. 11. from 44 page to 53.

The great Arguments to be pressed on Christ as our *Brother; Born for a Day of sorrow; made of a Woman; made under the Law; to Redeem them under the Law.*

How the Law lay upon Christ, as the great *High Priest*, and *Prophet*, promised to *Moses*; to be raised from our *Brethren*; and *Like us in All things*, and so in the *Law* also. And as our *King*, to write out the *Law*, by which he Ruled; and to keep it all his Dayes, that so he may do it, and prolong his Dayes and Reign in the Heart of his People. Where also, the way, to settle a perpetual Monarchy, to a King and his Sons for Ever. As God to *Moses*, *Joshuah*, *David*, *Solomon*, or others, from 53. to 59.

How the Suffering part of the Law lay upon Christ (and for whom) but especially the Doing Part. How All was by himself summed up into Love, and that but little, if onely to Persons Lovely, and Loving again. How God Commended his Love to the worst of men, to whom the Law it self saith *I am the Lord Thy God; and I have Redeemed Thee*; and therefore thou shalt Love me, and worship me, and Glorifie my Name, and keep my Rest, because I have provided it for Thee; and Do and will, both Love Honour, and Glorifie Thee, from 59. to 64. and 94. to 101.

How Gods Jealousie speaketh his *Love*, and all his *Visiting* from 64 to 70

How God Threatned *Adam* in Paradice, and how he visits to fulfil those Threatnings on Him or others; from 70 to 77.

How much better for us, that infinite Goodness and Riches, now fill a Finite Nature, that longeth to be sucked, as a Breast ready to break with fulnes, still flowing up, & still flowing over: and a Drop that runneth over, can Enrich our Souls, and make us ever Bless him, who hath said, *It is a more blessed thing to Give than to receive. And He that hath received freely must give freely.* Of his having *All Power in Heaven and Earth*, being the *Wisdome and Power of God*: and Better for himself to use it, *for Edification rather than Destruction*; from 77 to 81.

How Christ Loved the World and Prayed for the World, & how not; from 81 to 86. 94 to 101.

Of Gods Hating & Curſing in order to a Change; and how Places or Perſons Hated or Curſed, may be Recovered & Bleſſed; from 85 to 149. 161 308.

Of the Earth curſed for Man, but Waſhed or Baptiſed by the Flood; And of Baptiſing Children, & how *Holy* things of old belonged to every one redeemed by the Prieſts, or born in their Families 18 120 186 365.

How curſed *Canaan* was bleſſed again, 122. *&c.*

And curſed *Jericho* Recovered, 128 129.

And *Gibbeon.*

And *Aye.*

And *Sodom.*

Moab and *Ammon.*

Edom and *Amaleck* of *Eſau.*

Egypt and *Aſſyria*, with the *Philiſtines.*

Of Death and Hell in *Saul* conquered by Love in *David*, & bound up for 1000 Years. As coming looſe again in *Saul* (of the ſame Tribe) ſtruck down as with Lightning, and Named *Paul*, after *Sergius Paulus* that Prudent Roman Deputy.

Of *Shimei* Curſing *David* or other *Shimeis*; and of *Judas*; and *Pauls* riſing in the Houſe of *Judas.*

Of *Æneas*, *Ananias* and *Saphira Tabitha*, *Dorcas*, or others Recovered by the Apoſtles.

Of Chriſts Love to his Father and duty by the Law, requiring him to propagate his Fathers Love with all his might, and manifeſt his Name, and True Worſhip, & to bring in all his *Children*, *ſervants*, *ſons of his handmaids*, *Strangers* and *Cattle* alſo to keep the *Sabbath*, & to Reſt the *Reſt* of God; from 100 to 117. 141.

Of the Law of Redemption, Laid upon Chriſt as the *Kinſman*, that is able and hath Power and Riches in his Hand, and a Tender Heart and Eye, when he doth but ſee the naked and miſerable, that hath *No Helper*: though they cannot weep it out to him, or do not ſee him; who will not hide himſelf from his own fleſh, when their Land or Perſon, but eſpecially their pretious and immortal Soul, is Sold, or pawned, or mortgaged, or forfaited. *How* he hath promiſed to draw All men to him, and to make All things new, 56. 107. 124. to 163

How a man may put himſelf out of Chriſts Neighbourhood by degenerating from a Man to a Beaſt, and of Worſhipping the Beaſt & receiving the Name, Character, Image, or Number of the Beaſt, Serpent or Dragon; and how all the World woiſhip the Beaſt, but thoſe that are written in the Lambs

Lambs Book of Life.

How God with all his goodness, knoweth how to punish the wicked, but especially those that walk in *Lust of the flesh and speak Evil of Dignities*: the sin of *Corah*, &c. the crying sins of the last dayes, and how there was *no sacrifice for wilful sinners*.

Of the patience of Christ to a man turning into a Beast, and how he deviseth Devises to prevent it, or recover him.

How he fulfilled the *Ceremonial Law* also, and how he was in all the Sacrifices: as a *Lamb* for the *Lambs*, and as a *Goat* for the *Goats*. Of *Benjamin the Son of the right hand*, with other Children of *Rachel* (a *sheep* in Hebrew) at his *right Hand*: and of the Children of *Leah* &c. others at the *Left Hand*: where also of *Seir* a *Goat* and of the *Goats* offered at the New Moons & solemn Feasts &c. and of the *Rams of Ishmael* accepted on the Holy Alter.

Of Gods face in Scripture toward the *East* (and of Bowing to the *East*) and of his *Right* Hand to the *South*, and *Left* to the *North*: and of Northern Judgments turned to Mercies and Blessings, and of great and good things to come out of the *North*, in the Latter times of the World: as from *Babylon*, at the return from Captivity.

How Christ came in the fulness of time Of Seven & Ten, the full & Rich Numbers: of their Powers & Compounds, for Ages *Ever* or eternity; which yet in Scripture oft hath such or such an End, or Revolution in such or such Generations.

How Christ came out in several Ages, and Persons of Note, in the Bible, to do the Great things of Gods Power Wisdome and Goodness for Man To Man and in Man, through all the Times and Seasons of the Scripture, and in special the Times of the *Witnesses*

In *Heaven*, the *Father*, and the *Word Dabar, Bar, Bor*,) Creating *Heaven* and *Earth*, where also the *Spirit of the Messiah*, as the old Jews call it, on *Gen.* 1. 2. *Moving on the Waters* (an other *Witness*) and parting them by *A Dam*, and *Adam* of *Adama* (dyed Red Earth) akin to *Dam*, in Hebrew *Blood*, the other *Witness*, 1 *John* 5. and *Acts* 17. *Of one Blood he made all Nations of men, and determined the Times appointed, and bounds of their Habitations:* which, in parting the sons of *Adam, he bounded according to the Number of the Sons of Israel* (Deu. 32.) which were 12, and to be measured by the 12 Hours of Day and Night.

Shadowed on the *Tabernacle*, by the

the *Cloud & Pillar of Fire* (for *Light*, that Beginning of the *Creation and works of God*) and in its outer Court, by the *Laver* of *Water*, and *Blood* on the *Alter of Witneſs* (as That called *Ed*, a *Witneſs*,) by the waters alſo of *Jordan*, where afterward the Baptiſt heard or ſaw all the *Witneſſes of Heaven and Earth*; to which he bare Record, or was made a witneſs alſo, as divers other in ſeveral Ages:) *And All* the 7 Waſhings or *Sprinklings* of Blood or Water, ſo often required in the Law, to repreſent the 7 Nights and 7 Dayes of the Week. As the 7 Lamps in the inner Court, or Holy Place, as the viſible Heavens, with its *Planets* about the *Sun*, in the midſt, as the greateſt Lamp was in the middle of the other 6, or 3 on either ſide: & by the 12 Cakes of *Shewbread* (changed every *7th* or *Sabbath* day;) and made of 24 *Omers*, out of 24 *Seahs*, as the Jewes, & 24*th* of *Leviticus*; for the 24 hours of Day and Night. Made by the *Sun* mooving 2 of *His Diameters*, & the *Moon* 24 of *Hers* in each diurnal motion, of 24 Hours, parted into 4 great Watches: as the 24 Elders in the Revelation had alſo 4 watchers, with 6 wings a piece as in the Prophets. And in the Temple alſo, there were 24 courſes of *Prieſts* and of *Levites*, 24 of *Porters*, and 24 of *Singers*; and 24 courſes of *Standers*, or men of the *Station* repreſenting all the People or 12 Tribes, as in the 12 Cakes of 24; as 12 Sons of *Jacob*, or 12 Hours of Light came after the 12 hours of Darkneſs, or 12 Sons of *Iſhmael* or *Eſau*, for the 24 Elders. And as God gave 24 things to the Prieſts, ſo they gave 24 to him, in their dayly *Minha* of 12 Rouls, at morning, and 12 alſo at Evening.

And the *Seventh*, in Hours alſo, is very Signal (as in Days and Moneths and years) by the great Reſt and Turn of *Sun* and *Moon* (as *Water* and *Blood* alſo, in the Sea, and bodies of *Animals*) after every ſix hours; with Them, and All that accounted *Lilith* (that is *Night*) the firſt Wife to *Adam*, and do call her *Eve*, or *Even*, to the *Day*: As it is, to them that are about the *Æquator*, and to All, at either *Æquinox*; when Time ſeemeth to begin. And beginning at *Sun-ſet* (as the *Jewes*, and many other Nations did) the Firſt ſix Hours, brought down the Sun, to the Midnight *Nadir*; and ſix more, brought it up, to the Morning *Horizon*; and ſix more, to the

the Noon, or *Zenith*; and ſix more, to Setting again. So that every ſeventh Hour, made a Pauz and Turn (And *Sabbath* is Both in Hebrew) As if the watchers ſtood at the four Corners of Earth, or quarters of the Heaven, (which are called *Winds*, and *Spirits* alſo in the Scripture, alluding perhaps to the four watching *Spirits* or Angels) to Turn the *Sun*, and *Moon*, or Hour-glaſs, of Waters, or *Clepſydra, in the Seas*, &c. After every ſix Hours of Day and Night, the walks of the Sun and Moon: but ſhadows of the good things within the *Vaile* (or 3*d*, Heaven.) where the 2 *Cherubins of Glory* ſhadowed the *Mercy Seat* or Heavenly Throne, over the *Earth* or *Ark* of the *Teſtimony* alſo or *Witneſs*; with its 2 Tables or *Teſtaments* alſo. For, the 2*d* Covenant, as in 29 of *Deuteronomy*, was both Law, and Goſpel alſo, written in the *Ark* of the *Heart* of Chriſt and all his Members, after the firſt Tables of Stone were broken, and diſanulled, being never put in the Ark, or in our Hearts.

For, *know you not that your Bodies are the Temple of God?* As *Paul* ſpeaketh to the Gentiles alſo. Where our Heads, as the *Heavens above* (with two Eyes, or Cherubins of Glory; The Mercy ſeat or Throne of God, and his Rainbow, as in all the Scriptures; like our Eye:) And our *Heart*; *Or Altar of Incenſe*, As the *Earth beneath*; in the middle Court, or 2*d* Region: with its *Pericardium* of *Water*; and Blood, in the *Pleura*, with twelve Ribs on either ſide; and ſeven diſtinct from the other (*Nathi*) As alſo the ſeven Rackets of the neck, with its ſpirit, or ſpinal marrow, from the *Cerebellum*; As the Brain hath alſo ſeven ſpirits, or pair of Nerves with *Animal ſpirits*: *Veyles*, and *Ventricles*; which are ſhadowed in the Lower Regions: both of the *Earth below* (in the *Heart*) and *Waters under the Earth*, in our *Bowels*. where the *Duodenum* and *Ilea* with all the Reſt, are but ſhadowes of things above; As of the Laver or *Molten ſea*, or great *Ocean*, with its Ebbings and flowings, as the Earning of our Bowels; and the Altar of Burnt-offerings in our *Stomack*, with its heat, or fire, never quenched: and the ſeven Planets; with the *Firmament* of the *Midrif*, parting between the *Bowels* or *Waters under it*, and thoſe above it, as high as the *Brain* it ſelf; beſides all the waters

about

about the *Earth of the Heart*; Or its *Ayre* of the *Lungs*; whoſe Inſpiration and Reſpiration, as the Hearts *Diaſtole and Syſtole*, may be ſhadows of Air and Light Drawn in, or Covered with Darkneſs (*Caſſach*, in Engliſh and Hebrew;) and again ſpread out in Day; as Pſal. 104 and divers others Scriptures allude.

But All are Meaſured by the Pulſes of our *Hearts*; and in our *Temples*, called *Times* and *Tempora*, in many Languages: Being as the Commune meetings of the Two Hemiſphers of our Jawes, with their Hours (or in Hebrew *Years*) of 24 *Teeth*, and 4 High *Watchers*; which ſo Many Called *Doggs*.

Every Region hath its *Witneſſes*, As the Head hath its 2 Eyes; as the *Sun and Moon*, in the *Heavens above*; between 2 *Ears* (or *Years*) As the *Heart* hath alſo 2 *Auricles*, as the 2 *Poles*, by which it hangs, in the *Ayre of the Lungs*: and the Loweſt Region, hath its 2 Witneſſes alſo, Called *Teſtes*, or ſomewhat of *Witneſs*, in ſo many Languages: As alſo their Solemne Covenants were made by putting the *Hand, under the Thigh*.

And ſo alſo the 2 Tables of *Witneſs*, in the Ark of the *Teſtimony*, or *Witneſs*; And the *Witneſs* Bread of Faces; and the whole *Tabernacle* of *Witneſs*; with its Courts of *Witneſs*, and *Altars of Witneſs*; with the Morning and Evening Sacrifice; and *Sack* and *Minha*; Meat and Drink Offerings: with *Incenſe*, or in Hebrew *Keturah*, coming after *Sara*. As at firſt, There were 2 *Witneſſes*, to the Great Word or Promiſe, that although the *Serpent* might nibble the *Heels of Meſſiah* (as Pſalm 89. 51.) Yet the Seed of the Woman (in the *Revelation* alſo,) ſhould *Break the Serpents Head*; Cut off, in a Type, before *Abrahams Teſtes*, or *Witneſſes*: At His Covenant, about *Beerſheba*, As *Davids* was with *Bathſheba*, the Daughter of *Seaven*, and of the *Oath* alſo. As God in *Levit.* 26. *I will ſend the Beaſt among you*, and *I will puniſh you in Sheba* (or Seven;) But yet I will remember my Covenant, with *Abraham*, or my *Sheba*, at *Beerſheba*: As alſo *Zachariah the Lords Remembrance*, alludeth to his own Name, and his Wives *Eliſabeth*, *Gods Oath, and Reſt* alſo, as ſome found the Word, Luke 1. 72, 73.

And This Covenant with our Father *Abraham*, and *Sure Mercies of David*, are made Good to the Lowest, Least Believer; and *He that is Weak shall be as David*; and receive his *sure* Holy things, as Esay 53, with Acts 2*d* and 13. Rom. 4, and Galat. 3*d*. And All as sure in all things, and as surely Witnessed, As the Everlasting Covenant of God with *Noah*, at *Ararat* the Bar of *Curse*, and *Error*, *Terror*, and *Trembling*, or Wandering: *When God smelt a sweet savour of Rest* (as the Moon, a Reak of Night; as *Jerach*, *Reak Nihat*, may allude; and the Psalms, *As the Moon, a Faithful Witness in Heaven*:) He said in his *Heart*, *I will no more smite Any Flesh* (for so it may be rendered;) *As I have done*; *But Day and Night, &c. shall be, as long, as the Earth endures*: Or in All the Dayes of the Earth. *And I will Curse the Earth no more*. But Bless it, and *accept*, and *delight* in it, so (as himself giveth the Etymology of *Erets* in *Ezekiel*, 20.40.) That the Saints or Angels in Heaven, give *thanks to the Lamb, that they shall come* from Thence, *to Reign upon the Earth*; as if the *Earth*, as the *Weaker Vessel*, should have *more abundant Honour*; and be Centre to the Greatest Glory of God: when the Curtains of Heaven shall be drawn, or the Canopy rent, as the Vail, before the Most Holy Place. For, the Heavens must be no more, but pass away, and be rowled up, as Parchment before the Fire: but the *Earth Endureth for Ever*: Though yet to be Changed, and renewed so, that it shall be a *New Earth*; as a *New Heaven*.

And When, This is like to be; is One Great Part of this Discourse: Concluding, that As Time began with *Night before Day*, or Evening before Morning; so with Winter before Summer; Or in *Tisry*, the Seventh Month (as the Jewes render *Bereshith*, as the Hebrew Letters, in the first word of *Genesis*.) So it is very probable, the New Creation, or the New Heaven, and the New Earth, shall be, when the Year, that began at *Nisan*, when they came from *Egypt*; shall come to *Tisry*; or the 7*th* Month; and Great Feast of *Tabernacles*; Or Ingathering of all the Fruits of the Earth, at the Close of Harvest, and Vintage, at the End of the Year (as the Scrip-

Scriptures speak.) When also, we may Expect the Latter Rain, or Great Showres of That Holy Spirit, whereof we saw the Former Rain, or Lesser Showers, or Droppings, in the First Fruits of the Spirit, at the Time of First Fruits, or *Pentecost*, in Acts 2*d*.

In the mean time there are Witnesses fixed, As at *Mispa the Watch*; and *Gilead*, the Rouls or Stones of Witness; That *Laban*, and *Haran*, Wrath, and Care, and Fear shall pass away (As *Wrath* in Hebrew, is somewhat *Passing away*:) but shall not pass over, Those Witnesses, for Hurt to *Jacob*, or his Relations, though his Wages be Changed as often as the *Moon* (or *Lebana* from *Laban*:) and he be rouled between *Hamath* and *Haran*, the Heat of the *Sun*, and Cold of the *Moon*, or its Wandrings. Yet Those Changings, and the *Moon*, shall pass away, but Everlasting Kindness shall not pass away: And God will also Watch at *Mispa*, that neither *Leah* nor *Rachel* be Wronged. Who were also, *Witnesses* to This Covenant, and though but Daughters of *Laban*, Yet they may be Mothers to Both Churches; of the Jewes, from *Leah*; and the Gentiles also, from *Rachel*; so often called the *Barren Woman*, and the younger Sister; or our *Little Sister*, in the *Canticles* (alluding to This of *Laban*, in *Lebana*, *Lebano*, and *Lebanon*, and *Gilead*, with the *Goats* of *Seir*, or *Esau*; and *Mahanaim*, with other things, in This Discourse.) And *Ephraim*, from *Rachel*, must be scattered among the Nations, till he bring in, and be, *The Fulness of the Gentiles* (As *Jacob* said to *Joseph*:) and Then, *All Israel* also, as well as *Judah*, *shall be saved*: as we read in Rom. 11.

How long This Woman shall be subject to the Course, and Changes of the *Moon*; and when she shal have the Moon at her feet; and when be freed from it (as other Women, in their *Jubilee* of 49;) is Here more fully Discoursed. And the Times of Gods With-drawing, or Hiding, and Returning to *Israel*, or the World, as *the Sun* to the *Moon*, or the *Earth*. And of the Times of Propheſying, and Ceasing, or slaying of the *Witnesses*. Which though Divers in several Ages, yet are All measured by the Times of the *Sun* to the

Moon; or Both, to the *Earth*; with Their Goings and Comings; Hidings or Changes, of the *Faithful Witneſſes in Heaven.*

Which are ſtill much meaſured by 3 and an Half. As at firſt Creation (which did *Bare* or *Bear* out, ſomewhat Hidden before;) The Sun and Moon did not appear till the 4*th* Morning (and the Jewes aſſign the 3*d* Hour:) Till which, they lay as Dead, or *aſleep in their Cauſes*, as the Schools expreſs. And This, being Firſt in the Kind, is Meaſure to All that follow, Both in *Weeks*; which have 3 and an Half, or 7 Halves, of Light, in Dayes; and as much Darkneſs, in their Nights: and in *Months*, the *Moon*, or the Earth, may be Eclipſed, 3 Hours and an Half; or be Hidden, in the Rayes of the Sun, 3 Dayes and an Half. Which Changes of the Moon, may repreſent the Changes of the World alſo. And at every New Creation, the *Witneſſes* to be Hidden, as Dead, for 3 Days and an Half; or about the 10*th* part of the Time of That Month, or Age, or World: and Then Riſe with ſuch an Earthquake, as we read in Pſalm 104, and Rev. 11.13. and Then the voyce from Heaven, *Come up Hither*, is but as the Word, at firſt Creation, *Let there be Lights in the Firmament*, As Witneſſes, &c.

And the New Moons, or Changes, were ſolemn *Moeds*; as appointed by the *Sanedrin*; and not under 2 or 3 *Witneſſes*, depoſing that they had ſeen the New Moon. Who were therefore Feaſted, and Encouraged, to Watch for it: as Holy *Job* may allude in That, *All my appointed Time I will Wait, Till my Change Come.*

If the New Moon were ſeen before Noon, That was the Firſt of the Month; but if not till After Noon, the Next Day, was accounted Firſt, by Their Rule; who alſo tell us, that at firſt, the Moon was equal to the Sun, but in conteſt, God made her bluſh, and hide her face ſo long, that *Adam* ſaw her not, till the Afternoon of the 6*th* Day. And to bring it neerer yet to the *Revelation*; The Moon Croſſing the *Ecliptick*, in the *Zodiack* (that Crooked *Serpent*,) meets a *Dragon*, as they call thoſe *Nodes*, of *Dragons Head and Tayl*; ready to Catch the Woman in Travel, or her Child, by *Eclipſes*;

eclipſes; in which the Moon, or Earth, is Darkned:

So that Darkneſs may ſhadow the *Dragon*, or the *Beaſt*, of the Bottomleſs pit; or that *Abyſs*, we read in Gen. 1. the meaſure of the Reſt. This ſlayeth the Witneſſes of Heaven and Earth; and bindeth up our Eyes, and other Witneſſes alſo, both in our Bodies, and the Temple, or *Tabernacle of Witneſs* alſo.

Where all the *Witneſſes* were meaſured by them in Heaven; and their Goings and Comings; and by 3 and an Half, or 7 Halves; and 7 (as in the Lamps:) There being no leſs Number, or other, made of 3 and an Half, in whole Numbers, but 7, and thoſe that come of 7. and Seven in Heb notes *Fulneſs*; and *Reſt*, and *Turning*, as in *Sabbath*; as in every *7th* Hour of the Sun and Moons Motion. And 7 Dayes alſo make the Moons Quarters; and 14 Change her whole Face: and bring her up to Thoſe at the Poles alſo: Where ſhe is Hidden Half her Monthly Courſe; and ſo is the Sun Half his Year, Returning in the *7th* Month: As to All the World; in One of the *Equinoctials*. And ſo, In the Temple; As in ſlaying the Lambs, and offering all the Witneſſes, there might be found, Daily, 3 or 4 Hours; So, they ceaſed alſo, 7 Hours, from the Morning Sacrifice, to the Evening *Minha*; and Then 14, to the next Morning. As Their Longeſt Night was but 7 minutes more than 14 Hours (as the Moons Returns and Fulls, in ſomewhat more then 14 Dayes:) and yet they made or counted Their Night *Even* (to the Day) as the Engliſh ſtill call it: whoſe Languages, Phraſes and Idioms, are neer akin to the Hebrew; as this Diſcourſe ſheweth, in very many Inſtances.

And as 7, is made of 2 Threes and an Half, or 3 times 2 and an Half; So All Their ſprinklings of Blood, in their Daily Sacrifice, were by 7, or 3 and an Half, on their Great Altar, made with 3 Corners and an Half; being Cut, to bring it All into *Benjamine*, (and their Incenſe Altar, and divers other things, by 1 or 3 Cubits and an Half:) and the 7 Lamps, in the Candleſtick, branched by 3 and an Half, on either ſide. And their Muſick, with 3 ſorts of Inſtruments; beſides their breath or ſpirit; and 3 kinds of Blaſts, with Quavering, between

between 2 plain Songs; as ſinging *Catches*, or *Chatſes*;) or it may be *Watches*: Some of which had Muſick, to part them (as our Waites) and others Silence; as the *Revelation*; *Silence for Half an Hour*; while the Incenſe was offering, and the People ſtood without, in ſilent Meditation or Prayer.

And as 7, is the Loweſt Number made of 3 and an Half, in whole Numbers; ſo is 14 the next, of 3 times 4 and an Half. (for 3 times 3 and an Half, is a Fraction of $10\frac{1}{2}$.) As 7 is made of 3 and 4; or 3 times 2 and an Half, So is 14 of 3 with 4, and 2. 3 being as the Father of All Numbers; and 2 the Mother; Great with Child in 4, which is its Square; and the Firſt *Square* (as its name and form in Hebrew:) and the meaſure to All other *ſquares*; which may be All Reſolved by 4, as *Cubes* by 8.

Here, diſcourſing the Scripture Numbers of 7 and 14, the Author finds them All meaſured by the Times and Changes, made by the Sun, upon the Moon, or Earth; in every *7th* Hour, *7th* Day, *7th* Month, and *7th* Year, which was alſo *Sabatical*; as the Seven *7th* a *Jubilee*. And the Months ſo fixed; that whether we begin the Year about the *Vernal Equinox*, as the Jewes did after their Coming out of *Egipt*; or at the *Autumnal*, as probably before; yet ſtill, the *7th* Month alſo, will be Holy. One of them for the *Paſſover*, on the *14th* Day, and the Other for the *Tabernacles*, from the *14th*.

And Both, had a ſolemn *Moed*, of 3 Dayes and an Halt, for the *Witneſſes*, before the Feaſt. As the Paſchal Lamb was Tyed up from the 10th, to the 14th (and ſo the Daily Lambs were kept, and ſearched, and prepared, before they might be Offered:) And Though Sackcloth and Aſhes might go off, at the Cloſe of the 10th of the 7th Month; the Great Day of *Attonement*; yet Their Tradition of Gods Sitting to Judge, All Dying That Year, made them All as Tyed up, in Faſting and Prayer, till the Eve of *Tabernacles*: which was As the Reſurrection, in the Morning Light, freeing our Eyes and All the other Witneſſes, from their *Chains of Darkneſs*. *And he bringeth His Judgment, alſo to Light, every Morning; Though the wicked will not ſee it;* As the

the Scripture ſpeaketh.

And the Sun and Moons returns to Them in 14 Hours at Longeſt Night, and in 14 Dayes, of the Moon; to Them at the Poles; and for Changing her own Face, and the Earth, and Tides; may be Meaſures to all the Great Things, in the Temple, and other places, Done on the 14th Hour, or Day, or Year, in Scripture. Where alſo many Perſons or Places, as *Witneſſes*, lying Dead, or as Dead, and loſt, for 3 and an Half; or 3 times 2 and an Half; or 3 times 4 and an Half, which is 14. As *Abrahams* Tenents and *Sodom* recovered in the 14th Year; and Then as loſt for 3 Dayes and an Half: And ſo *Jacob* ſerved 7 Years, and 7; for his 2 Wives; (and 6 for Cattel:) Then flyeth 3 Dayes, and is purſued 7, to *Gilead*, the Stones of Witneſs. *Joſeph* is alſo Born in the 14th year, of his Fathers, and Freed in the 14th Year, of his Own Bondage: and his 2 fellow Priſoners were freed on the 3d Day. And ſo, the 2 Searchers of *Jericho*, lay hid, or as loſt, for 3 Dayes and an Half. And ſo *Davids* Wives and Friends of *Ziglag*. And divers others, beſides our Saviours 3 Years and an Half, Publick Preaching (as *Daniels* Half Week:) and 3 Dayes and Half from the Paſſover; 3 Hours and Half, Anguiſh on the Croſs: As in the Grave 3 times 12 Hours, and Half: or about 40 or 42. And *Paul* was ſtrucken Down and Blind till the 4th Day: and in a great ſtorm by Sea, firſt 3 Dayes; and Then they Lightned the Ship; and was not fully freed, till the 14th; and ſo, he went up to *Jeruſalem* (or to the 3d Heaven) in the 14th year. And *Jeruſalem* was freed from the *Aſſyrians*, in the 14th year of *Hezekiah*; As *Sodom*, or the World perhaps, from the 4 Great Monarchies (which are all ſhewed to *Abraham* in Viſions) in the 14th year; as in the 14th of *Geneſis*: and alſo in the 15th, we ſee the *Turtle* and the *Pigeon* (as the 2 *Witneſſes*) preſerved whole and unbroaken, between the *Heifer*, *Ram*, and *Goat* (and all of 3 years old;) Gods own Emblems of the 3 Firſt Monarchies, in the Prophets: beſides, That Viſion ſhewed All the kinds of Sacrifice, and other things, diſcourſed in This Book.

But eſpecially the *Paſſover*; which being the Firſt 14th Day,

Day, of the First Month, of the First year, of their Coming out of *Egypt*, is to measure All that follow. Which the Author therefore considereth in Hours of the year, to the *Passover*; and Thence to *Pentecost*; and so onward, to the *7th* Month, and its Feast of *Trumpets*, *Expiation*, and *Tabernacles*; which was the Great Feast of the year: and the *Moed* of all *Moeds*. The Ingathering of All the Fruits of the Earth: and Latter Rain of That which did but Drop in the First Fruits of *Pentecost*.

Time first beginning at Evening; 12 Hours brought up Light for Darkness; which returned again in the *25th* Hour: so that 25 is the Root of Darkness (or That which first Turned Light into Darkness:) and the Next Number below the square Root of 666.

36 Hours, come to the Morning of the *2d* Day, ending at 48. and 49 the Number of *Middah* in Hebrew, *Measure*: and the Number of *Jubilee*, being 7 times 7; and the first of the *3d* nights Rest. Whose Midnight is about 55, so neer the 12*th* part of 666.

60, The Morning, and 70 the Even[illegible]g *Minha*, of the *3d* Day, Ending in 72, or 6 times 12, the Number of their *Sanedrin*.

84 Hours, or 3 Dayes and Half, brought up the Sun of the *4th* Day: Measure to all the 3 and Half, of all other Witnesses.

96 come to the Evening of the Fift Day; when Blood was first Created, and its Morning Sacrifice is at *Hour* CXI, the very Number of *Kaph*, in *Hebrew*, a *Measuring Line*: and 6 of These is just 666.

120 (the *Hours* of 5 whole Dayes; Before Man was first Created;) is the very Number of *Moed*, in *Hebrew*: As 120 years was the Great *Moed*, appointed by God, for Men of the Old World: 3 of these *Moeds* of 120 (which is 3 times 40) make 360 (as Dayes of their year,) and *Half* a *Moed* more, 420; 3 of which make 1260 (in the *Revelation*:) which is also Ten *Moeds* (making 1200) and an *Half Moed*, 60 more.

135 the *3d Hour* of the *6th* Day (when *Adam* was Created:) Afterwards the Morning Sacrifice. And about the Temple, from That they called *Hell*, or *Chel*, to the Court of *Israel*, were 135 Cubits; as 135 Dayes from *Pentecost*,

Pentecoſt, to the Great *Hoſannah*, or the Laſt of Tabernacles.

140, That is, Twice 70 Hours ſhewed the Moon to *Adam*, they ſay, in the firſt Day of his Creation; and he worſhiped God; who afterwards appointed That Hour for ſlaying of the Evening Sacrifice; the Preparation to the *Sabbath*, whoſe Lamb, came up with 144000 *Clakins* of Time, *as the Firſt-fruits to God and his Lamb*: There being juſt 144 Hours (that is, 12 times 12) before the Sabbath began; and in 6000 Dayes, 144000 Hours, as the Number Sealed, of all the 12 Tribes, with the Holy Lamb on Mount Sion, *Revel.* 14.

155, The Noon of the *Sabbath*: which was the meaſure to all Holy Things: being the very Number of the Hebrew word for *Kane*; which *Ezekiel* ſaith was 6 *Cubits and an Hand*; as reaching into the *Sabbath Day*: for, every Cubit had 24 digits, as the Day had 24 Hours.

The 10*th* Midnight is at Hour 222, (the 3*d*. part of 666:) or the Number of *Jerecho*: To which they alſo came, on the 10*th* day of the firſt Month; when they entred *Canaan*. This is a ſolemn Faſt, with them, for *Miriams* Death on the 10*th* of the firſt Month: As *Eli*, and his 2 Sons Dyed on the 10*th* of the 2d Month. When alſo the Ark was Taken by the *Philiſtines*. After ſo many Hours of the year were paſt, As there were Years between *Egypt* and the Taking of *Jeruſalem*; and Burning of the Temple by the *Chaldeans*, on the 10*th* Day of the 5*th* Month.

And the 2*d* Temple was alſo Burnt by the *Romans*, on the 10*th* Day of the 5*th* Month, (or the ſame Day of the Month, when in the Wilderneſs it was decreed, They ſhould not Enter into the Reſt of God.) And This Day of the 5*th* Month might be, as many Hours after *Pentecoſt*, or before the Tabernacles; As there were Hours before the *Pentecoſt*, or Years before the Flood, or After *Egypt*, to the laſt ſack of *Jeruſalem*; or Thence to their Coming in again, with the *Fulneſs of the Gentiles*, at the Ingathering of All the Fruits of the Earth; in the Great Feaſt of the Tabernacles: or the Latter Rain of That ſpirit, of which the Firſt Fruits were at *Pentecoſt*, in *Acts* 2. which was ſo many Years After *Egypt*, as the Day of *Pentecoſt*, was Hours in the Year; which is

juſt after 1536; the Hours of 64 Dayes, before the Day of *Pentecoſt*; which was the *65th* Day of the Year, or *50th* from the Morrow after the Paſſover, on the *14th*.

The *10th* Day of the *7th* Month, was the only Faſt appointed by God; or the Great Day of Attonement; to which they reckoned 187 Dayes of the year: as there were 187 Cubits in the Court of the Prieſts and Clean men of *Iſrael*; about the Temple.

The *10th* Day of the *10th* Month was their Faſt, for the Seig of *Jeruſalem*, in the *9th* of *Zedekiah*, to the *9th* of the *4th* Month of his Eleventh year: but the Temple was not burnt, till the *10th* of the *5th* Month, as *Jeremy* 52. with *Zech.* 8. ſaying, that the Faſts of the *4th*, and of the *5th*, and of the *7th*, and of the *10th* Month alſo, ſhould be cheerful Feaſts of Joy and Gladneſs; *therefore Love Truth and Peace*, and *think no evil againſt your Neighbour*; as before in that and the former Chapter.

All theſe *10th* or Faſting Dayes might be Hinted in the *10th* of the firſt Month, when the Thick Darkneſſe began, of 3 Dayes and a Half (as the Poets long night of 3 Nights together:) when the Paſchal Lamb was Tyed up, and prepared to be ſlain, in Hour 333 (juſt Half 666;) or the Evening of the *14th* Day, which ended in Hour 336. And 337 the next Hour, or firſt of the *15th* (which was a ſad Night to All the firſt born in *Ægipt*) is juſt the Number of *Seol*, the Hebrew Word for Death and Hell, or the Grave. All typed out in *Ægipt*; as *Leviathan* alſo, with the *Dragon* in the Sea; Giving power to the Beaſt, or Image of the Beaſt (as Pſalms 74, 106.) Comming firſt from *Babylon* to *Ægypt*, and thence to the Wilderneſs, and thence to the Calves at *Dan* and *Bethel*; whence back again to *Babylon*; and There it became an Image of 60 cubits High, and 6 in breadth; till at length it came to be 666: which is here Diſcourſed.

360, or 6 times 60 Hours, come juſt to Sun ſet of the *15th* Day when *Iſrael* was driven out: and purſued ſo, on the *3d* day, they ſay, that on the *4th* morning (3 Dayes and Half from the Paſſeover,) the *Ægyptians* are drowned (as *Job* 34.20. and 26.12. adding the *crooked Serpent* in the next Verſe;) and *Iſrael* cometh up, from the Red ſea (that great Type of the Laſt Witneſſe

Witneſſe, or Blood of all the Witneſſes) ſinging the *Song of Moſes and the LAMB*, in Hour 420; which is 3 and an Half of 120 (or *Moed* in Hebrew:) made of 3 times 40, 4 times 30, 6 times 20, 10 times 12, or 12 times 10: and 3 times 420, make 1260, in the Revelation, (alluding to This of *Egypt* and the Wilderneſſe, in Divers places) being but 30 years after *Daniel's* 1290 (beginning at the ſack of *Jeruſalem.*) that is 3 times 430.

As a Memorial of theſe 3 dayes and Half, they have 3 more days of Thirſt, and then come to *Marah*; that is, *Bitterneſſe:* Healed by a Tree. And then they find 12 Fountains (for 12 Tribes, 12 Apoſtles, anſwering to the 12 Hours of Light.) and 70 *Palms*, (as 70 Elders, and 70 ſouls of *Jacob* in *Egypt*) ſhadowed by the Palm-trees in the Temple-Courts, as *Tamar in Hezron*, as the Hebrew may intimate.

This 21ſt Day began at 480 Hours: As the Temple began 480 years from *Egypt*: ſo that its Feaſt of Dedication, in the 7th month of *Tabernacles*, anſwered to the Great Feaſt of Unleavened-Bread, or Laſt of the Paſſover week; in the 21ſt Day of the Month.

By this Thread, the Author goeth through All the years from *Egypt*: Whoſe Dark times, might be ſhadowed, in the *Philiſtins* and others oppreſſing *Iſrael*; Freed by *Samſon* (that is, the *Little Sun*) ſetting as many years from *Egypt*, as their year had dayes.

Saul might be born 337 years from their Entring *Canaan*; as the number of his Name. And *Elies* 40 years might anſwer *Aarons* 40 from *Egypt*; where he was choſen to be Prieſt: as God told *Eli*, 1 *Sam.* 2.27.

40 more for *Saul* and *Samuel*, (as *Act.* 13.) bring us to *David*, that is *Love*; Conquering *Saul*, or binding him up for 1000 years; when the 12 hours of day and night, ran through each other, at *Gibeon*; with 360 Dayes of the Year then ending; to begin a New Year, a New Heaven, and a New Earth; as a *New Jeruſalem*; which *David* Took from the *Jebuſites* (who *Trod it down*, as the name in *Hebrew* intimates;) 444 years from *Egypt*: that is, 2 *Thirds* of 666.

When *David* had alſo reigned at *Abrahams Hebron*, 7 years and 6 months: being the 7th ſon of *Jeſſi* (*My Eſſence*, in Gods Language:) and from *Abraham* the 14th; as from *Noah* the 24th (or laſt Hour of

That day; ſetling the Temple Courſes by 24:) as his Name in Hebrew may be 24 and 14, as from *Abraham*, he was the 14th Generation, *Matth.* 1.

And *Davids* 70 years (an Age or Generation, *Pſal.* 90,) is the 14*th* 70 from *Abrahams* Birth. Who received the Promiſe, and came from *Haran*, at 75 (*Gen.* 12,) and before their coming out of *Egypt*, juſt 430 years (as *Exod.* 12) and Then 480, to the Temple, in *Solomons* 4*th* (1 *King.* 6.) So that *David* dyed in 476 from *Egypt*; and from *Abrahams* Birth, 980 years; which is juſt 14 times 70.

6 times 70 more, carry them to *Babylon*; and 7 times 70, bring them home again: in the 10th *Jubilee* from *David* (490:) but from *Abrahams* Birth, the 30*th* *Jubilee*: 3 times 490; that is, 1470, which is the 3d 7th 70, or 21 times 70.

And from the Firſt Temple to the Second, in the 2d of *Darius Hyſtaſp.* were 70 years. Or to *Ezras* going up in the 7*th* of *Artaxerxes Long*: Twice 70: and 7 times 70 more, as in *Daniels Weeks*, or 490 years, (which are 10 more *Jubilees*) bring us to our Saviors Death and Reſurrection on the 3d Day (as the *Barley* ſheaf, or firſt of Firſt-fruits, was heaved up the 3d day after the *Paſſover*: And his ſending down the *Firſt-fruits of the Spirit*, in the *Pentecoſt* (*Acts* 2d) 1537 years from *Egypt*, as the Day of *Pentecoſt* (the 65*th* of the year; or 50th from the morrow after the Paſſover, on the 14th) began in Hour 1537. As alſo the Firſt of the Great *Moed*, for Mans Repentance, of 120 years, began in 1537 of the World; and of *Noah* 480: As the Temple was 480 from the Law.

And Thus, between the Two Great Sacks of *Jeruſalem*, and of Both Temples, by the *Caldeans* and the *Romans*, are juſt 666 years.

666, being the Number of Change, to the World; and in ſpecial to *Jeruſalem* (which was as the *Sun to his Moon*, as *Jericho* may ſignifie:) being made of 6, the firſt number of Turn and Change, in the Sun and Moon, or Heaven and Earth, and the Great Ocean or Waters under the Earth.

And 6 is the Firſt Midnight; and 4 times 6, end the firſt Day; and Light was firſt Turned into Darkneſs, in Hour 25; the leaſt ſquare Root of 666: the Great Number of Darkneſſe, or Change, in all its principal parts. As we ſaw in 55, CXI, 222 (the 10th Midnight, or Num-

Number of *Jerecho*:) 333 the ſlaying of the *Paſſover*: 444 in the 19th; and 555 the firſt Watch of the 24th Night (as the Laſt Hour of that Day:) and 666, comes juſt to the Sun, Darkned by the Moon, under his Rays.

666 Hours, the Middle of the 28th Day, or the 3d ſixt Hour of the 4*th* ſeventh Day: which is juſt 29 Days and 12 Hours (the Middle point of Sun and Moons Conjunction:) allowing 42 Hours (for the Moons Hiding) the number of *Cled*, or *Clade* in Hebr: the Loweſt Age, or Hour of Darkneſs, or Temptation: being the 24th part of 1008, (as the Jewes *Clakins* were 1080.) But Half 84 Hours, which are in 3 days and a half: the longeſt ſtay of the Moon in the Suns Rays, in ſloweſt motion. Which is very different, both in *Sun and Moon*, and ſo are their *Diameters*; yet ſo proportional to their Motions, that to each 12 Hours, we may allow 12 of the *Moons Diameters*, and one of the *Suns*: As Silver and Gold; the Meaſure to other Weights and Meaſures, with the Jews and other Nations; here diſcourſed:

With Great Changes, made in 666 years, (as Hours to *Sun and Moon*) in ſpecial to *Jeruſalem*, the Great *Sun-Dyal* to the World: with its Lines of 666, ſo near 2 3ds of 1000; which is but one more than 3 times 333, or Half 666. As, to the Evening Sacrifice, at the *Paſſover*, were Hours 333; and the Length of All the Temple Courts, 333 Cubits: With 14 ſteps out of the Gentile Court, as 14 Hours, to the Morning Sacrifice; and 14 days, to the *Paſſover*; and 50 more to the *Pentecoſt*, which was the 65th day of the year; and 135 more, to the Great *Huſanna* (cloſing the *Tabernacles*;) As 187 Dayes before the *Great Atonement*, by the Greateſt Preiſt in the Temple, which was 70 Cubits Long.

Which Numbers are ſignal in the years of the *Patriarchs*: As in the Meaſuring *Kane*, of *Kainan*, the 4th from *Adam* (as 4 is the firſt, and meaſure of All Compound Squares: and the *Sun* on the 4th Day; to meaſure all Motions and Seaſons.) Before *Mahalaleel* 70; to *Jared* 65 more, that is 135: 362 before *Methuſala*, (65 after *Enochs* Birth, and before *Lamech* 187; and *Noah* 369:) 4 times 333, or twice 666, before the *Flood*: but 3 times 3, leſs than 5 times 333, or twice 666 and an half, from the Creation; and but 3 more

more than 666, After *Enoch*,

The 7th from *Adam*: Born juſt after the 3d 7th year of His *7th* Hundred; and the *7th* 70 of *Seth*; 491, or 2.

He lived on Earth, but juſt ſo many years, as there be dayes in a year; 365: As from *Mahalaleel* to the *Flood*, 365: and from the *Flood*, or *Arphaxad* (the *7th* from *Enoch*, and the *12th* from *Adam*) were 365 years, to the *Promiſe in Abrahams* 75, (who lived 75 years After the Birth of *Iſaac*; As *Enoch* lived 75 years, After *Adams* Death) and 370, before we read of *Salem*, or *Beerſheba*, 372, (as the Numbers of *Sheba* and *Salem*, may be in Hebrew;) and 390 to *Iſaacs* Birth, and 430 to his Marriage.

Noah Lived with *Abraham* 58 years (the Jewes ſay;) as the unmber of his Name in Hebrew. He wae born 661 years After *Mahalaleel*; and 666 before *Eber*, or *Ever*, being the Longeſt Liver, that was boru after the *Flood*: and Father of *Time*; parted, as the World, between *Peleg*, his *Greater Light*, and *Jektan*, the Leſs, (as in Hebrew;) with the *Moon*, and 12 Brother-Months, among his Children.

From *Sems* Birth, 100 years, to *Arphaxad* (*I will diſſolve as the Deſtroyer, and I will heal as Shaddai*;) 135 to *Sala* (35 before *Eber*:) 200 to *Peleg*; 260 to *Serug*; 290 to *Nahor*; 320 to *Terah*; 390 to *Abraham* (if his eldeſt ſon;) and to *Iſaac* juſt 490 years (which are 10 Jubilees, or 7 times 70 years:) as to *Jacob* 550.

From the *Flood*, there were 100 years to *Peleg*; 222 to *Terah*; 70 more to *Abraham*, that is, 292; and to *Noah's* Death 350: and 390 to *Sodom* Burnt as *Jeruſalem*, 390 years After the *Flood of Schiſm, in Jeroboam*: 440 to *Arphaxads* Death: to *Salahs* 470; and to *Sems* 502; to *Eber's* 530: to *Iſaaks* 572 (which was after *Noah* 222, the 3d part of 666:) and to *Jacobs*, 600; to *Joſephs* 653. So that *Iſraels* Cruel Bondage might be in 666; and *Levies* Death 676, and from the Creation 2331: which is juſt 3 times 666 and an Half, the whole time of *Babylons* Rule over *Iſrael* and the People of God. All their Preſſures and Darkneſs being meatured by 666 years, as the Sun and Moons in 666 Hours.

So from *Egypt*, to *Jeruſalem* Taken from the *Iebuſites* 444 (as we ſaw before) and to *Joaſh* ſack, in the 14th of *Amaziah*, 222 more, in all, 666.

And thence, to the *Abomina-*

tions

tions of Antiochus, 666 more; and to the Sanctuary cleanſed by *Maccabeus*, 3 more; which make up *Daniels* 1335, Days of *Antiochus*. But, as *Ezekiels* 390 Days, of *Jeruſalems* Siege, anſwered to the years of its *Sin*, from *Jeroboam*; ſo *Daniels* Dayes of *Antiochus*, to the years of Antichriſt, or any defiling the *Temple*: whom God will therefore deſtroy; as *Paul* witneſſeth to the *Corinthians* and *Theſſalonians*.

Thus His 1335 Dayes, were juſt ſo many years from *Egypt*, to Thoſe Times of *Antiochus*; which were alſo 3 times 430 (as *Mahalaleels* Death, from the Creation:) or juſt 1290, from their ſetling in *Canaan*, 45 years after *Egypt*, or *Caleb* ſent to ſpy the Land; as *Joſ.* 14. 10.

And ſo many years there were between their firſt coming out of *Haran*, in *Abraham*, to their Going thither again, in their Captivity to *Babylon*. For, *Abraham* left *Haran* at 75, 430 years before they came out of *Egypt*; Then *Calebs* 45, or 46, and 430 to *David's* Death, and Then 430 more (in *Solomons* 40, and *Ezekiels* 390) to Their going into *Babylon*: or *Shuſhan*; where *Daniel* was, when he heard the *Sanctuary* ſhould be fully *Cleanſed*, in 2300 Days, yet ſealed up for many dayes, or years, as we read in *Dan.* 8.

This was, in the 3d year of *Belſhazzar* (in *Baruch*, *Beroſus*, *Joſephus* & others) 31 years after the City Burnt, and All carried Thence to *Babylon*. And 2300, want only 31, of 2331, the whole Time of *Babylons* oppreſſing the *Iſrael* of God: Being alſo 333, the Temple Courts, multiplied by 14 ſteps upon them, from the Court of the *Gentiles* (Treading them down:) and beginning from the Gate of *Shuſhan* (in remembrance of *Daniels Shuſhan* of *Perſia*, Conquering *Babylon*;) To *Nicanor* (in the *Maccabees*) and *Coponius* Gate in the Weſt; So many years (as *Cubits* here) from *Shuſhan* to *Coponius*, the *Roman* Governor of *Judea*, after *Archelaus*; when *Cyrenius* was Preſident of *Syria*.

333, by 14 half Cubits, or 7 whol, is 2331: Which is 3 times 666 aad an half. Or 3 Mouths (that had only Faſts and no Feaſts, as the 3 laſt *Woes*) and and an half Month; from the Mouth of *Pentecoſt* to the *Tabernacles*; when the Fulneſſe of the Jew and Gentile, with All the Fruits of the Earth; at the Full Moon, of the Full Month, or *7th*, beginning with the

the Feast of Trumpets; called the *7th*, because of the *7th* Month; Though Every Month began with Trumpets.

The First of Those 3 Months, or *Moeds*, of 666, Was from the First Temple, to the Second sack'd by the *Romans*; (as That by the *Babylonians*;) just 666. That is One 70, to the 2*d* of *Darius Hystaspis* or rather twice 70 to *Ezra*, (the Helper, before *Nehemiah*, the Lords Comforter) in *Artaxerxes Long*: and Thence *Daniels* 70 weeks, or 490 years, to our Saviours Death: and Half 70, to the Seige of *Jerusalem*, sacked by the *Romans*, after a War of 3 years an Half: as our Saviour preached 3 Years and Half; and suffered 3 Days and Half; but on the Crosse, 3 Hours and Half, in his last Eclipse: a shadow of the Witness Times.

And for Harmony, between 70, and 666: 3 times 70, makes 210, the number of the Heb. *Dor*, a *Generation*, or a Great *Age*. 2 of Those, or 6 times 70, make 420, 10 *Cleds* or *Clades*; or 3 *Moeds* and an Half; as 70 is 3 score and an Half. But 3 of those *Dors*, or Generations, being 3 times Thrice 70, or 9 times 70, and an half, make just 665. And *Dorotheus Our Generations*, in Hebr. letters, may make 666, 670, 676. And דורותם the Word so often used by God, *For your Generations*, makes 1260; wch is 10 *Moeds* and an Half. As in the Revelation also; 1260, for a Time and Times and Half; which is *Moed*, *Moeds*, and Half a *Moed*, in *Daniel*. And His 1335, is but 3 more than Twice 666, or 4 times 333: As the 14th Day ended in 336 Hours, 3 more than 333, the Evening Sacrifice, or slaying of the *Passover*. And the Temple Witnesses lay as slain by *Antiochus*, 3 years; and then Recovered by *Iudas Maccabeus*, in the 148 year of *Seleucus Nicanor*, the very same Month, the Temple was polluted 3 years before (1 *Macc.* 1. 54. & 4. 51.) That, was Twice 666, from *Egypt*, or 1332 years; and the Clensing 1335: Which was also 1290 years from Their setling in *Canaan*, as *Iosh.* 14. 10. which was in the 46th or 47th from *Egypt*: (As *Noah* went into the Ark on the 46*th*, or 47*th*, Day of the Year.)

And if we There fix the *Pentecost*, which was not, till they were in *Canaan* (as *Levit.* 23, & 25.) There may yet be Greater Harmony.

For, as the years before This setling

ſetling in *Canaan*, may be as Hours, from the beginning of the Year, to the Day of *Pentecoſt*; ſo all the years following This in *Canaan*, may be reckoned as Hours After the *Pentecoſt*; the *65th* Day of the Year, and Therfore about the *5th* of the *3d* Month.

430 more, come up to *Solomon*. 470, to *Ieroboam*: As 470 Hours from the beginning of the Day of *Pentecoſt*, end about the *23d* or *24th* Day of the *3d* Month: when the Jewes Faſt, to this Day, for *Ieroboams* ſtopping all the *Firſt-Fruits of Iſrael*, from *Ieruſalem*.

430 more, to the City Taken by *Nebuchadnezzar*, ending as Hours, about the 9th of the *4th* Month; the very Day, when it was broken up. As we read in divers places of the *Kings*, and *Ieremy* 39, and 52.

430 more (which make up *Daniels* 1290:) to the Times of *Epiphanes*: for which, They Faſt alſo, in the latter end of the *4th* Month: as alſo, for *Moſes* breaking the Firſt Tables; at their *Golden Image* in the Wilderneſs: which themſelves account as a Type or cauſe, of the *Babylonian Image* oppreſſing them, or That *Abomination of Deſolation* (as the *Macchabees* call it) of *Antiochus*; that mighty Type of Antichriſt: Or of any other ſince On them, and the *Iſrael* of God.

And yet again, 222 more added to 1290, make 1512, the number of Hours in 63 Dayes, between the Day of *Pentecoſt*, and the 10*th* of the *5th* Month. That Fatal Day, when *Amalek* & *Canaan* deſtroyed them to *Hormah*, the Curſs, upon that Heavy Doom of *Not Entring into Reſt*: And for the firſt Temple, Burnt by the *Chaldeans*, Jer. 55. 12. and the Second alſo, by the *Romans* on the very ſame Day of the 5th Month. The *65th* from the Day of *Pentecoſt* (as This the *65th* Day of the year:) and its Morning Sacrifice was in Hour 1526 from *Pentecoſt*: As the ſecond Temple Burnt 1526 years, from their ſetling in *Canaan*, 1512 years After *Enoch*.

On the 18*th* of the ſame *5th* Month, they Faſt, for the Lamps put out in *Ahaz* time: and for them that defamed the Good Land, on the 17*th* of the *6th* Month; but All the firſt half of the *7th* is little elſe but Faſts (as the firſt half of the *7th* Day, was Darkneſs:) and the latter half was Light, and Joyful Feaſtings; ending

all that years ſorrow; and their ſcatterings; which *Daniel* makes the Meaſure of All things foretold in Him: As Chap. 12. 7. And his 9*th* ſaith, *Deſolations ſhall be determined, at the End of That War:* whoſe very firſt *Criſis* laſted, till That ſeaſon of the year, in the 7*th* Month; we are now Seeking.

Shall we view a Map of All, in the 39, 40, 41, 52 Chapters of *Jeremiah*.

Firſt, The City Broken up, on the 9*th* of the 4*th* Month: (about 860 Hours after *Pentecoſt*; As That, 860 years from Their Firſt *Pentecoſt* in *Canaan*.)

Then the Temple Burnt, on the 10th of the 5*th* Month: As a Type of the 2d Temple Burnt by the *Romans*; on the ſame Day, of the ſame Month, (and ſame Courſe of *Joyarib*:) 666 years after: Or, 1526 years from That *Pentecoſt* in *Canaan*; As 1526 Hours from *Pentecoſt*, to the Morning Sacrifice of the 10*th* Day of the 6*th* Month. In which alſo, they Faſt, for *Aaron's* Death; a Type of our Saviour, Dying before That Temple Burnt.

Then, the Great, and Rich, and Mighty men, were All carried Captive; and the Vineyards and Olives, &c. Left to the Poor; As promiſed, *Zeph.* 3. *Ezek.* 34. *Levit.* 26. with *Ex.* 23. adding, that *What the Poor left, the Beaſts ſhould eat.*

Then, the *Witneſſes ſlain.* Firſt *Gedaliah* (a Type of Chriſt, *the Great Lord:*) and Then the 70 *Elders* (thoſe ſolemn *Witneſſes*) *in Mourning, and their Hair ſhorn, &c.* And at *Miſpa*, the *Watch of Witneſſe*, to *Jacob* and his two Wives, as we ſaw before. And ſlain by the 10 Great Captains (as the 10 Horns) of *Iſhmael*, the Beaſt (as the Angel called him *Pere*:) firſt *mocking Iſaac*, and now ſlaying him, in a Nameſake; and of the Seed Royal.

And Then, the *Witneſſes Riſing again*; Or All the Captives recovered, by *Johanan* (the Lord's Grace, or *Gracious*:) And at *Gibeon*; where the Sun ſtood ſtill, for a new Heaven, in *Joſhuah*; and a new Earth, and Age, in *David*; yet but Types of more: when God ſhall do his *Work*, *his ſtrange Work*, as at *Gibeon*, *Iſa.* 28. Thence they go to *Egypt*, as Chriſt, when *Herod* ſlew the Children: For, *Out of* Egypt *God* alwayes *called his Son.* And the Prophets, and *Revelation*, ſpeak of their laſt Return, as both from *Babylon* and *Egypt*. And for the Times alſo: beſides the great

and only Fast prescribed, on the 10th of the *7th* Month; They Fast, on the *7th*, for the Golden Image of the Beast They made (as *Psalm* 106.) a Type of the Beast slaying the Witnesses: and on the 3d, for *Gedaliah*; slain in the seventh Month, as *Jer.* 41: and the other 70, on the 2d Day after.

And 1290 Hours, from the Temple Burnt, on the 10*th* of the *5th* Month (53 dayes and 18 hours,) come up to this Time; which may be compared with *Daniels* 1290 dayes, or years: or 1260, in the *Revelation*; written about 30 years After the Temple and City Burnt by the *Romans*; As *Daniel's* Great Prophecy of 2300 days was just 30, or 31 years, after the City sacked by *Babylon*: Whose Times are All, but 3 times *666*, and an half; or 2331 years; and so but just 2300, from the 31st year of that account, which was in the 3d of *Belshazzar*; as we read in *Dan.* 8. to be compared with *Baruch*, (whence much of *Daniels* Prayer, in the 9th) expounding *Levit.* 26, as an absolute Promise of Repentance, and Returning from Captivity, &c.

One of Those 666 years (or hours) from the City broken up by the *Babylonians*, on the *9th* of the *4th*: And the Temple Burnt on the 10*th* of the *5th*, To the Second Temple Burnt by the *Romans*, on the same Day, of the same Month, in the Year of Christ, 70, or 71.

And though we do not know the just Hour of that Day; It seemeth very early; so that some assign it to the *9th* (as that Decree, They should not enter into *Canaan*:) and 1526 Hours (As Years from the First *Pentecost*) came to the Morning Sacrifice, of the 64*th* Day, ending in 1536 Hours; as it beginneth in 1512. And the First *Pentecost*, in the 46 or 247 from *Egypt*, was but 1512 from *Enoch*. Then 860 more to the First, And *666* to the Second, Temple Burnt, make just 1526 hours, or years from that First *Pentecost*: or 1572 from *Egypt*; and 36 after the Great *Pentecost*, *Act.* 2. which we found 1536 from *Egypt*.

1290 more in Hours come about the very day of the *7th* Month, Fasting for *Gedeliah*: Slain by *Ishmael*: As so many years of Christ bring up the *Ottoman Family* (which the Jews call *Ishmael*, as *Hagarenes*) in the East: As many Great Motions and Earth-quakes, in the West; besides the *Sicilian Vespers*, and the first great Ju-

bilee, ſetled by *Bonifface* the 8th; with the Chriſtians driven out of *Judea*; and the *Jews*, out of *England*, &c.

And ſo many years from *Jeruſalems* ſack, brought up the *Golden Bull* of *Charles* the 4th, with the Great Order of *Jeſuites*; beſides That, ſo many call *Noctiedium Tigur*:

And 1572, That famous Year in *France*, and other Nations, may thus cloſe the 10*th* of the 7*th* Month, being but juſt 240 (the hours of ten dayes) more than 1332; being twice 666, or two Changes of the Moon, from the laſt Great Sack of *Jeruſalem* by the *Romans*. And if the 2d Change, begun the 7*th* Month (or 7*th* Trumpet) Then 333 more, come up to the Evening Sacrifice of the 14*th* Day, or Preparation for the *Feaſt of Tabernacles*; which begins the 15*th* Day of the ſame Month: the great Time here Enquired. As that Great Solemnity of *Davids* Dance before the Ark; or *Solomons* Great Feaſt of Dedication of the Firſt Temple; and of the 2d alſo, by *Zorobabel* and *Nehemiah*, with *Ezra*; but Types of This Great Return from *Babylon*; that is, All *Oppreſſion* and *Confuſion*; called *Babel* in Hebrew, and Engliſh alſo: being but *Lebab* (*Our Heart* in Hebrew) Turned quite Backward.

And if the *Turk* (coming up, as *Iſhmael*, on the 3d of the ſaid Month) be to rule in *Europe* but 391 years, as dayes *in a Year*, and a *Month*, and a *Day*, and an *Hour* (in *Apoc.* 9. 15. firſt hinting This Compariſon of Years with Hours:) Thoſe Hours make but 16 Days, and 7 Hours; ending in the 19th Day, the middle of the Feaſt of *Tabernacles*: which muſt darken both the *Perſian Sun*, and *Turkiſh Moon* alſo; as may be hinted in *Iſa.* 24, and *Matth.* 24. with *Joel* 2d and 3d.

And the Firſt of that Feaſt of Tabernacles, or the 15*th* of the 7*th* Month, is the 3d 65*th*. As 3 Patriarchs born in 65: that is, *Eber* (of *Arphaxad*) and *Jared* of *Mahalaleel*, and *Methuſala* of *Enoch*, living 365, as dayes in a year. So that from him we may begin the Great Year, here meaſured by Hours: or any other.

We found the *Romans* Burning the 2d Temple, in the 70, or 71, year of Chriſt; and on the 10th of the 5th Month: the Hour we do not know.

Suppoſe the firſt; or to be reckoned ſo; (or Evening, Turning Light into Darkneſs, in that Great Eclipſe of the Jewiſh

iſh State:) And then, the 24*th* or laſt Hour of that Day, will be at the 95*th* of Chriſt, which ſo many make the firſt year of the *Revelation*; being about the end of *Domitian*.

50 Dayes more (or 1200 hours) bring us quite through the 5*th* and 6*th* Months: although Both of them ſhould have 30 days: As the Scripture Months in the *Revelation* (where 42 Months have 1260 Dayes;) and other places; beſides the Flood, of 365 Dayes.

So that 1260, added to 95, come to the Feaſt of *Trumpets*, or, to the 7*th Trumpet*; beginning the 7*th* Month: in 1295.

360 more, in 15 Days, come up to 1655: The firſt Day of *Tabernacles*. Which may alſo be ſooner, if the *Roman Sack* were not Till the Morning of the 10th Day: Or if each other Month hath but 29 days, as the Jews now reckon, by *Middle Motions*.

However, it may be Hereabout, by all Accounts: yet ſo, that the firſt Day of *Tabernacles*, muſt begin (as all other) with 12 hours of *Night before Day*. And they *Dance* not, till the Evening *Minha*, or Incence, cloſing the Evening Sacrifice, with All its Songs and Waters from the *Wells of Salvation*, as they called them, as *Iſa.* 12.

So that if it began in 1654, we are yet but at *Midnight*: and the Sun of This Day, will not Riſe, till 1666, twice 666 and an half.

And we found 666, and all its principal parts, very ſignal to *Jeruſalem*. Troden down by the *Jebuzites*, 444 years after *Ægypt*: Then Recovered by *David*. Then again by *Saſac*, K. of *Ægypt*, in the 5*th* of *Rehoboam*: which may be 444 years from *Judahs* Burning it (in *Judges* 1.) As That, about 444 years from *Sodom* flames; After *Abraham* was met by the K. of *Sodom*; and *Melchizedech of Salem*: which muſt meet alſo at this Great Return both of *Jeruſalem* and *Sodom*, as we find in That to *Abraham*, with *Ezek.* 16, and divers other Scriptures Here diſcourſed. And That Firſt Burning of *Jeruſalem* (in *Judges*) might be [illegible] er Their Firſt *Pente* [illegible] s the Laſt Burning of it, was After the Laſt Great *Penteco*ſt, in *Act.* 2.

Then again by *Joaſh*, in the 14th of *Amaziah*; juſt 666 years from *Egypt*: As *Samaria* much about 777.

Then beſieged by *Senacherib*, in the 14th of *Hezekiah*: 666 years, before it was Taken again by *Herod*. As by *Pompey*, 666 years from the *Aſſyrians*

rians firſt coming on *Iſrael*: And the Temple ſacked by *Craſſus* (ſlain at *Abrahams Haran*;) 666 years after *Hezekiahs* Death. As by *Antiochus*, 666 years from *Joaſh* ſacking it 666 from *Egypt*: and by the *Babylonians*, juſt 666, before its Laſt Sack, by the *Romans*.

To whom 666, is alſo very ſignal, from the very Building of *Rome*: coming up with *Hezekiah*; Born of *Ahaz*, but 12 *years old*; which in page 149 is miſ-printed 2 *year old*.

Theſe Times are alſo cleared by the Meaſures of Both Temples, with *Herods* alſo; and the Times of *Nabonaſſar*, and of *Rome*; through all the latter part of This Diſcourſe; from pag. 196. to 380. where This *Firſt Part* endeth.

Which, though now preſented as One Continued Diſcourſe, was many: and at ſeverall times, interrupted alſo, by Queſtions and Objections: with other matters interwoven; which may come, in the following Parts. With Muſick alſo ſometimes, heard at diſtance, As Harpers, or Melodious Voyces, with *Theorboes*, or other Inſtruments.

Some of the *Hymns*, that could be Taken, but abrupt, and loſt by Tranſlation, ſeemed Thus.

Divine Sophia! *Though I ſpraul in Clay;*
Yet Thou art neer ally'd: and for a Day
Of Wo, Made of Woman. *Reach out thy skirt:*
Bow down thine Hemb: For, It can Heal my Heart.
Vouchſafe to know me; and to let me know
Thee, When thou haſt thy Blackeſt Mask: and though
My guilt preſent thee Frowning, Let me ſee,
The Frowns I fear, are Love, that Vaileth thee:
Made under That moſt Royal Law of Love,
That bids thee Love us Heere, as Thoſe above:
Thy Neighbour As thy ſelf. *And who is He?*
The Stranger: *Any Man, in Miſery.*
'Tis Little Love, to Love our Like, or Friend;
And Leſs, to Love one Lovely; Fair, and Kinde:
All Sinners *may do This, and* Hypocrites.
Thy Law is, Love thine Enemy, *that fights,*
And Hates, Reviles, and Offers All Deſpites.

Yet

Yet if he Want; Or if, his Aſs, but ſtray:
Thou ſaiſt, Relieve him, Lead him to his way.
Nor may we ſtay for Tears: But Miſery
Muſt melt, our Eyes, and Heart, to Sympathy.
How dwelleth, *Elſe,* the Love of God?
I am That Behemoth! *That Beaſt that ſtray's;*
That Iſhmael! Wild Aſſes Colt, *that bray's,*
For want of Fodder.
Thou art ſent to Seek, and Help, and Save,
All Loſt; and Needy, That No Helper have.
To Comfort All that Mourn: To Sacrifice,
For every One that Errs; or is Unwiſe.
And to Redeem their Soul; Their Precious Soul!
From All Deceit and Violence.
Thou haſt Received Gifts: *Then Freely Give.*
It makes thee Bleſſed more; then to Receive.
And Thou haſt Gifts for Rebbels! *And Thy Breaſt,*
By Flowing alwayes Out; is more increaſt.
And every little Drop, that falleth over,
Is ſo Precious, that it can recover,
Any fainting, ſwooning, Heart: and can ſtretch out
My Narrow Soul; As All the Heavens about.
Thou art gone Over All, *that Thou mightſt fill,*
All Things with Good. *Then do his Holy Will*
That ſent thee; with Eternal Love, to Dwell
In us; to Conquer Wrath, and Death, and Hell;
As David Saul.
To Break the Serpents Head;
And All his Works, and Power: To raiſe the Dead;
And make All new: *Which Thou haſt alſo Promiſed*
Upon thy Throne: and Lifted up, to Draw
All Men To Thee.
Then Do it, As Thy Law
Requires of All. My Son! Give me thy Heart!
Do Heartily! And Do not Act a Part.
Nor offer with an Evil Eye; *left All,*
Abhorr Thy Dainties. Do,
To All men, As thou wouldſt be Done unto.

Or

Or if thou Hate us, Love thy Fathers Name,
With All thy Might: *and Propagate his Fame:*
And Manifeſt his Love; As Thou haſt ſaid;
'Twas written in Thy Heart; and ſeen, and Read,
Of All that Reade Thy Words.
Do it again; 'tis Sweet: Thou wilt not ceaſe,
Till Thou haſt brought us All to Reſt in Peace.
Thy Children; and thy Servants; Hand-maids Child,
The Strangers in Thy Gates; and Cattle wild
Muſt Reſt, the Reſt of God; and Sabbath keep.
Then ſee our Woful Miſeries! and Weep
With All that Weep. *And let thy Bowels yearn*
To Pitty; and thy Patience *make us Learn,*
Its perfect Work.
And when, we Moſt, thee Grieve;
O Then, Moſt ſweetly, Teach us to Believe
And know, Thy Heart is Love.
And when, we Hear
Thy Loudeſt Thunders; and do feel, or fear,
Thy ſmarteſt Lightnings; Make us ſweetly Bow,
And ſilently adore; and pay the Vow,
We made thee in our Youth, or fears;
And Pray,
And Praiſe, for what and whom, we ought or May:
While in us Praying Thou doſt ſay the ſame.
Our Heavenly Father! Hallowed be thy Name;
Thy Kingdome Come: and let Thy Will be Done,
On Earth; As it is in, *Thy Heavenly Throne.*
Give us, this Day, the Bread, we need, to Live;
And As, We Debtors; *So do Us, Forgive.*
Into Temptation, Lead us not; But Free
Us from The Evil, Evil One.
For unto Thee
Belongeth Kingdom, Power, and Majeſty:
Through All Eternity, Eternity.

THE Tranſlator alſo being a Stranger, would beſpeak his pardon, if in any thing his Language ſhall not ſuit the Reader, or the Subject; which yet he hopeth may be the more excuſable, becauſe he durſt not hide ſome particulars of this following diſcourſe: which it may be ſome after ages may improve; or at leaſt excuſe the Authors well meaning, in deſcribing ſome of the many things he met in ſo ſtrange a way. So much ſpeaking the goodneſſe and bounty of God, the great Giver, with the Liberal hand, upbraiding none, nor accepting Perſons, but in all Nations deviſing how to keep his Baniſhed from periſhing (as the woman of *Tekoa* ſpake to *David*;) and ſtill accepting and rewarding thoſe that fear and diligently ſeek him, hoping in his goodneſſe through Jeſus Chriſt, the onely way of pleaſing him: to whom be given, as of right belongeth, Kingdom, Power and Glory, through all ages, for ever more. Amen.

Touching the Author, it may be, we ſhould not aſk or enquire his Name, Nation or Quality, ſeeing himſelf ſo Silent in it: and it may be as unlawful to pry into others ſecrets (eſpecially of their mind and ſpirit) as to unſeal a Letter, break open an houſe, or diſcover that which is committed to ones greateſt Truſt. Yet by ſome paſſages, he ſeemeth to intimate his Parents Chriſtian and Religious, who bred him tenderly (and yet ſtrictly) in the beſt way they could, both in Learning and Religion; which ſeemed to have taken a deeper impreſſion in his tender years, then he well retained afterwards, in the croud of this World and worldly employments, both in War and Peace, with many Civil Relations. In all which he found himſelf ſo much entangled, beyond his expectation, or deſire, that for ſome years together, it ſeems he wreſtled with ſomething within him, that oft moved him to a more retired life; which yet ſeemed to flie from him, the more he purſued it.

About the height or greateſt heat of the late Plague in *Naples*, having loſt his Father, with other near and dear Relations, he became ſo diſconſolate, that in a ſad forlorn manner, he wandred a while, rather then Travelled, all alone: till among other places, coming at length too neer the great City of *Rome*, in that contagious ſeaſon, when he hoped for ſome little reſt, he fell into great danger of Death among ſome ſtrict ſearches, for ſuſpected Perſons, from infected places.

But by great mercy, eſcaping that danger alſo, he was yet it ſeems ſo followed by the al-ſeeing eye, that he was ſcarce got out of ſight of *Civita Vechia* (or ſome other place about that City, whence he might eſcape by Sea,) But in a terrible ſtorme and Tempeſt, he was alſo ſeized and arreſted with many privie Seals on his Conſcience, in moſt unutterable pangs of fear, Terror, and amazed Horror; with a moſt heavie weight of guilt, from all his former courſe of life, which then lay gnawing on him, with a grim vizage of death (that King of fears) ſtaring and gaping on him, with its open jaws, ready to devour him.

This grew up to that height at length (the ſtorm ſtill laſting and encreaſing) that there needed no other Proceſſe or witneſſe, Judges or Jury, to Indict, arreign, condemn and execute this Malefactor, but Himſelf, and his own hands in his own bowels; had not ſome over-ruling ſecret Power reſtrained him, or prevented opportunities.

Which ere long yet, might ſeem to be offered, when he heard the ſad doleful ſhreekings of his fellow paſſengers, while All at once ſaw their hopes and ſhip broken together, ſpliting on a ſcraggie Rock; where they all bid adieu, to themſelves and Time; Now lanching out as they all thought, into the boundleſſe Ocean of Eternity.

Wearied with expectance and purſuit of death, (which they feared, and he wiſhed, as a little pauze to that Horror, which he judged worſe than Death,) rather then ſtruggling for life; he lay gaſping on the top of a ſcrag, ſomewhat higher then his fellows: where thoſe waves that had caſt him up, ſeemed to leave him a while, as ſtepping back a little, in regret, rather then pitty; that with

with greater and renewed force, as he was like enough to fear, they might return again to aſſault and afflict him.

In theſe hoping fears, and ſtrength enough to recollect ſo much of his bewildred reaſon, as to think he yet lived, though he knew not how or where: a grave aged Perſon came, or was rather ſent from ſome higher power that had ſeen and pittied him it ſeems, as having been a mournful ſpectator of that ſhipwreck.

After ſome real expreſſions of moſt cordial ſympathy with his ſad forlorn condition (which came out in ſighs, and groans and Tears, rather than words:) the grave Hermite (for ſuch he ſeemed) carried, rather then led him, into his Cell, which was hard by the place, and in the ſame Rock, where the proud ſwelling waves had been commanded ſo to leave him.

As he was preparing ſuch repaſt, as that diſtance from the World could afford, he perceived ſuch a meen and carriage, with other characters, in his wearied Gueſt, as made him much gueſſe of his native Countrey and Education: to which therefore he ſuited his Language, as he judged likeſt to be underſtood by his Stranger. Who yet replyed little, but ſo many ſighs and broken groans onely, as with piercing looks, might intimate he was very ſenſible of his goodneſſe and compaſſion; but that it could not avail him now, ſince he was become the moſt wretched object of the Creators wrath, and the whole Creations ſcorn and hatred.

There needed no more to melt the good Fathers heart, and make his bowels yern over his Strangers ſoul and ſpirit, more then before on his broken and diſtreſſed body. Yet it was ſome comfort to diſcern ſuch a ſenſe of his ſore, and what it was. For which alſo he was the better prepared, by the like workings and ſufferings in his own ſpirit: which by many years experience of much affliction and ſorrow, had been taught to ſympathize with all dejected ſpirits, and to long much for their cure and healing. To which therefore he now ſoon applied himſelf, after ſome few queſtions, onely to diſcover more clearly the breadth and depth of the wound; that ſo he

might more perfectly discern what Teincts, Plaisters, or other remedies, were proper for his cure.

The poor Soul had very few words to answer any question; not that he would not, but he could not, speak his grief, and sorrows of a heart too full to vent it self, in ought but Horror and amazement: when a necessity of Breathing sometimes, forced out such sighs and groans, as otherwise were unutterable. In those breathing pawses, when he had not strength enough to weep more, his eyes and spirit, rather then words, expressed such an ingenuous willingnesse to speak his heart, without any reserve (or such shinesse, as is usual to strangers) that the Father had no need to presse him to Confession: which he waved rather, seeing his poor Guest ready enough to pour out his soul, when ever he could, and in some things which he thought not meet to hear: much lesse to presse him, to All particulars, which might occasion such Horror, as was like enough to overwhelme his soul and body both; so that he thought it very requisite to apply Cordials as soon as he might; seeing him ready to faint, and swoon away, in his spirit, almost every moment.

Here the Authour craveth pardon, if he be forced to be more confused, then becomes so great a Subject. But the poor soul being then in great sorrow and confusion of spirit, could not keep method, in asking questions, or returning answers: or be clear in stating their discourse. It being written also some pretty time after; so that he cannot be punctual, in saying this was first, and this next: His intent being matter and substance, much rather then Manner, or circumstance. Nor must the Reader wonder, if he sometimes find a long discourse of many things added together, which came out by degrees at several times and occasions, as their mutual discourse, or dialogue invited or lead, rather then drew them: although one part of the Dialogue (Questions and Objections) be omitted now.

He is also desired to consider, All things are better much in their Original, or native dresse and Language, then they well can be in a Translation: and from such a Language

guage as conſtraineth the Tranſlator to conjecture (that I ſay not divine) at the Authours meaning in ſome places. Where haply alſo, a broken line and points, may hint the Original there imperfect, or ſomewhat wanting. Which yet poſſibly might be ſupplied from ſome other copy; which is not yet found: and the characters of this, in ſome places alſo, ſcarce Legible.

Yet All things material, and of conſequence, are as faithfully repreſented and expreſſed, as they well may be, from ſuch a diſcourſe as ſighs, and great pangs of ſorrow (and perhaps alſo ſome other cauſes) make abrupt, and broken, more then is uſual: eſpecially in the firſt Book; which is therefore preſented by way of Abſtract (rather then a literal Tranſlation:) and as the Ancients did their Parables.

To all the poor ſoul ſaid againſt it ſelf, It was replyed, to this purpoſe. All this may ariſe very much from miſtakes of God and your ſelf; and although you cannot have too great and high thoughts of God in any thing; yet you may have too great thoughts of your ſelf, in every thing: yea in your very ſins.

God hath made all our hearts ſo much alike, that there is perhaps, no great difference in Temptations, Thoughts or Actions, but what is common unto men. And to think our ſelves better or worſe then other men, may be from Ignorance of our own and other mens heart; which is general and ſpecial, is ſo deſparately evil, and deceitful above all things, that it may be worſt when we think it beſt; and it may be beſt, when we judge it worſt.

Yea, it may be great Pride, and no Humility, to judge one ſelf a greater ſinner then others; from conceit of having greater Light, or Love, then our neighbours have. Or, if you think you have more abuſed theſe, though not more of theſe, then others; yet in this alſo you may be deceived: and God needeth not your Lye for him, or againſt your ſelf in any thing. And if you judge amiſſe of your ſelf, God is ſo Holy and Juſt, that you never

need fear that He will confirm or execute your wrong Judgement.

And if you judge rightly of your ſelf, you are not ſo miſerable, as you conceive your ſelf; but as you do that which is one of the Higheſt and Hardeſt Acts poſſible (which is to judge ones ſelf rightly:) ſo you have one of the Greateſt Bleſſings which God giveth to the Sons of men, (or to his own Son:) which is a right underſtanding of a right Judgement; which was the Great Argument uſed by the greateſt and beſt man that ever lived, to prove that he was of God, and had His Spirit, and a Will alſo moulded into His Holy Will: for elſe, he ſaith, he could not Judge Righteous Judgement. And who ever doth this of himſelf, and his own ſins, is in a ſpecial manner, partaker of the Holy Ghoſt; whoſe proper work is to convince us rightly of ſin, Righteouſneſſe and Judgement: and who ever judgeth himſelf rightly, ſhall not be judged of God.

Here he ſtopt, and ſweetly bowed, and turned aſide a little; but returned ſoon again, looking as cheerful as he could well force himſelf: It being not very eaſie, ſo to clear up his eyes and face, but that it might be ſeen (though he hid it) that he had wept. Which alſo pierced his Gueſt; both to ſee the Fathers affection, and his own miſery. Who was ſtill ſo unhappy as he ſome way expreſſed) to be a burthen to himſelf, and all he converſed with: ſuppoſing he had grieved or diſpleaſed him by ſome of his expreſſions. But when the Good Father perceived thoſe thoughts, with a moſt ſweet, tender and melting look, he replyed,

No my Dear Brother, no: you do not burthen me at all; or in any thing diſpleaſe me. But as my general duty bids, or helps me in ſome meaſure, to mourn with every one that mourneth, and to weep with every one that weepeth; So my particular reſpect and affection now forceth me: if at leaſt, it can be force, upon a Fathers tender bowels, to yearn over his ſon; or a brother, over his own dearly beloved brother.

Yet

Yet there is ſomewhat in You, that maketh me melt in Joy, rather then ſorrow: tho it may be unutterable; for I cannot expreſſe it. I ſaw you were my Neighbour at the firſt, as a Man: and ſo I found my ſelf obliged (This is Little and low) both to Love and Honour you; for that Image of God I ought to acknowledge in you: and the great Law of Love, that commands Brotherly kindeneſſe, bids us adde Love alſo; yea and to ſtrangers alſo: for the ſame chapter that bids us *Love our Neighbour as our ſelf*, bids us *Love a ſtranger* alſo as we love our ſelves.

And among divers reaſons why we ſhould love ſtrangers, it is ſometimes added, *Becauſe God loveth ſtrangers*. Yea and we are bid to *entertain them* ſo, *As* if they were or might be *Angels*: ſeeing ſome had unawares ſo entertained Angels.

But now I ſee ſomewhat more in you: not onely a Man, and my Neighbour, but a Chriſtian alſo; and my Dear and pretious Brother: whom the Angels do attend, and love, and honour, as a lively Image of their great Lord and Maſter Jeſus Chriſt. And how is it, that the Brother of my Lord thus cometh to viſit me?

And you are ſo far from having committed that great ſin, againſt the Holy Ghoſt (which you ſo much fear,) that you are ſtill under the moſt gracious workings of that Holy Spirit: Whoſe great work is to convince the world (even the world, and not onely the Apoſtles or Diſciples, but the World) of Sin, Righteouſneſſe and Judgement. which is alſo promiſed to the World, even to the World: and is fulfilled in you, who are thus, under the convincing ſpirit of Promiſe.

And it will alſo comfort you: for the ſame ſpirit that convinceth, is alſo the Comforter: and where it wounds, it heals: and when it hath convinceth both of Sin, Judgement and Righteouſneſſe; (which is there promiſed;) it will alſo comfort. It being the promiſe, or indeed the property and nature; yea and heart of God, to heal and quicken whom he wounds and kills: which from *Moſes Song*, runs all along through the Pſalms and Prophets: Who tell us, *If he wound, he will heal*: Yea though he kill

for

for two dayes, He wil revive and quicken on the Third. For he will turn again, and have compaſſion on us; becauſe he delighteth in mercy: though he cauſe grief for a while, and yet not willingly, or from his heart, afflicteth the children of men; which is his Strange work. But Mercy is his Child, his Son; and comes as naturally from him, as a child from any father: For he is the Father of Mercy; yea of a multitude of mani-fold Mercies: which are alſo One with the heart of Chriſt: for, He is the onely begotten of the Father: and yet His Father, is alſo the Father of Mercies: ſo that Chriſt and Mercies lay together in one womb; and indeed are the ſame: for, how elſe is Chriſt the Onely begotten of the Father?

And you are under the tender mercies of Chriſt, even that Chriſt who is Mercy it ſelf: and this holy Spirit of Promiſe will certainly be your Comforter: being already I ſee your Remembrancer, to bring to mind his words, one of his proper Works: having alſo convinced you of Righteouſneſſe enough in him, (Everlaſting Righteouſneſſe) to ſatisfie God, and ſanctifie you.

And I hear you not onely acknowledge him to be the Son of God, and ſent of God, to be the Saviour of the World; but alſo you are convinced of ſin, becauſe you have not believed on him (the great promiſe of that Comforter,) and are made moſt truly and highly to value, deſire, long and pray for him, and To him: which you could not, but by the gracious workings of that Holy Spirit of promiſe; whoſe great work was, and ſtill is, to ſet up Chriſt, as he ſet up his Father.

Which Character given by Chriſt, of his own ſpirit, is repeated alſo by the Apoſtles. And St. *John* gives it as the Touch-ſtone whereby we ſhould try the ſpirits; ſaying, *Every ſpirit that confeſſeth that Jeſus is come in the fleſh, is of God*: and again, *he that confeſſes that Jeſus is the Son of God, dwelleth in God, and God in him*: and again, *whoſoever believeth that Jeſus is the Chriſt, is born of God*: and again, *He that is born of God, ſinneth not*, (that ſin) or *worketh not* ſin: (which is a common phraſe in the Language of the Law

Law of *Moſes*, and other places of Scripture:) Doeth not ſin, So, but that *the ſeed of God ſtill remaineth in him; as the ſap of an Oake or Teile, when it caſteth its leaves:* as the Prophet *Iſaiah*, in that moſt remarkable Chap. cited in the ſix firſt books of the New Teſtament. For the Jews rejection and return again, as an emblem of the whole Worlds Reſtoring or Reſurrection: it being plain in the Prophets, and our Saviour alſo, that God would never deal worſe with any, then with that Nation. And the Prophet *Ieremiah* ſaith, *he that believeth ſhall never ceaſe from giving fruit*, and the Pſalmiſt, *that his leaves ſhall never quite fall off*: and Chriſt ſaith, that he which beareth any fruit in him, *ſhall be purged, that he may bear more.* In him, *is all our fruit found*: and in him we go in and out, and ſtill find freſh paſture: and he that once drinketh of His living waters, never thirſteth more; or is quite dry, but ſtill findeth a fountain in him, flowing up to Eternal Life.

And St. *Paul* ſaith, *If thou ſhalt confeſſe with thy mouth the Lord Jeſus, and ſhalt believe in thine heart, that God hath raiſed him from the Dead thou ſhalt be ſaved.* For which alſo, he citeth two great Prophets, *Iſaiah* and *Joel*; which is cited alſo by St. *Peter*, in his firſt publique Sermon: *For whoſoever ſhall call upon the Name of the Lord, ſhall be ſaved. For this Jeſus is Lord of All*, (even *Davids* Lord alſo,) *and Rich unto All, that call upon him.*

And *Paul* alſo ſaith, that *no man can ſay, that Jeſus is the Lord, but by the Holy Ghoſt.* (Which was oft no little ſtay to one I ſometime knew, in great anguiſh, fearing the good Spirit had forſaken him) And to all that ſo acknowledge Chriſt for their Lord, and as their Lord worſhip him (as the *Pſalms* bid us) and call upon him; the ſame Apoſtle ſaith, that *no temptation comes but common unto man; And that God is faithful and will not ſuffer them to be Tempted above their ſtrength; but with the Temptation will provide an Iſſue, that they may be able to bear it*: Which is alſo the laſt Petition in Our Lords Prayer, and ſo ſure to be granted.

And to All, ſo acknowledging Chriſt, St. *John* ſaith, *If we confeſs our ſins, He is faithful and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſſe*; And to All

ſuch

ſuch he ſaith, *If any man ſin, we have an Advocate with the Father, even Jeſus Chriſt the Righteous, and he is the Propitiation for our ſin, and not for ours onely, but for the ſins of the whole World*; which are ſome of the ſweeteſt places in the Bible, and belonging to All that call on Jeſus of *Nazareth*; which I ſee you do.

And to All ſuch, and therefore to you alſo, St. *Paul* (the great Teacher of the *Gentiles*) writeth, as from God in Heaven, and his Son Jeſus, the Judge of all men and Angels alſo, that *if we judge our ſelves* (as I ſee you do) *we ſhall not be judged by him*, which is one of the greateſt and higheſt Prerogatives, or Royalties, a mortal man can be capable of.

The Jews ſpeak of it, as one of the firſt things delivered by God to *Moſes*, and by him to *Joſhua* (and ſo down through all their Elders and Wiſe men in all ages) to be *Slow to judge*, or very ſlow in judging; and it is one of the greateſt and moſt difficult things in the world, to be a righteous Judge, in any matters of concernment, more of our ſelves, and yet more in matters of another world, and yet moſt of all for all eternity; ſo far above our ſence and reaſon alſo, that we know not how to gueſs about it but by Revelation.

The great thing foretold of Chriſt in the Pſalms and Prophets, is, That he was to be the great and moſt ſupream Judge of all Perſons in all Cauſes. Which we might track through all the Bible up as high as *Enoch*, *Behold the Lord cometh with ten thouſand of his Saints to execute judgement upon all*, &c: and for this he received a moſt ſolemn Commiſſion, and was fitted, and filled alſo with the *ſpirit of Wiſdom, Knowledge, Underſtanding, Councell, Power*, and *Fear of the Lord*; yea to make him *very quick or tender in the Fear of God*, that he might *judge righteous judgement*.

And this was one great reaſon of his being made Man, that he might be our Peer, and an equal daies-man between God and us, that ſhould not make us afraid with his Terror when he judged us: it being ſo conſonant to Reaſon and to Scripture alſo, that the Power *Legiſlative, Judiciall*,

cial, and *Executive*, ſhould be in diſtinct perſons, and run in diſtinct Channels; God would have it ſo in himſelf alſo, and came out in the perſon of the *Father*, *giving the Law*, (though indeed the Free perſons that receive and ſubmit, (even the *Law-takers*) are the great *Law-makers:*) But the *Sonne* is the *Judge*, and the *Spirit*, executes his judgements.

For the *Father judgeth no man, but hath committed all judgement to the Son; that all men ſhould honour the Son, even as they honour the Father. For as the Father hath life in himſelf, ſo hath he given to the Son to have life in himſelf: (and the Son quickneth whom he will:) and hath given him authority to execute judgement alſo, becauſe he is the Son of man.*

Jeſus Chriſt therefore being the great and only Judge, (having all judgement committed to him) no man may preſume to make himſelf a Judge, or take it on him, but when Chriſt committeth it; and then onely As he commandeth and directeth. Let me therefore firſt deſire you to conſider, that you run not on a Premunire, or be Anti-chriſtian, or a Traitor, againſt the main office of Chriſt, while you judge your ſelf, or any other; for, who hath made you a Judge or a divider?

If you ſay Chriſt hath bid you judge your ſelf, you muſt be ſure of your Commiſſion; that you have it, and can read and underſtand it alſo. For his own general rule, out of his own mouth, was, *Judge not, that ye be not judged.* And he that taketh upon him to judge and condemn another, or ſo much as to think evil of his neighbour (and t'is worſe of a ſtranger whom he knoweth not,) *ſpeaketh evill of the Law, and judgeth*, or condemneth *the Law*; yea, and it may be, the Law-maker alſo.

And though Chriſt did promiſe firſt to his twelve Apoſtles (*Judas* alſo, it ſeems, being among them) that they, *having followed him in the Regeneration, ſhould ſit on twelve Thrones, judging the twelve Tribes of Iſrael.* And afterwards (even after his laſt ſupper, before his death) he ſaid to them, *Ye are they which have continued with me in my Temptations, and I appoint you a Kingdom, as my Father hath appointed unto me; that you may eat and drink at my table, in my Kingdom*

dom, and sit on Thrones judging the twelve Tribes of Israel, (there being then also, it seems, twelve with him, and so *Judas* also, though Saint *John* saith, he went out immedately after the sop.)

Yet this was not to be, till he himself was to receive his Kingdom, and As he did receive it at his Fathers hand and appointment; which was not till after Death, and Resurrection, and Ascention to his glory.

Then *he received gifts for men, and for the Rebel also*: Then, and not till then, he gave out the Spirit, which was *not to be given, while he was not glorified*: Or till he was exalted, and *set on the right hand of God, and made a Prince and a Saviour, for to Give repentance and remission of sins.*

Nay, he never speaks of himself as a King or Judge, till his second coming: Being (as himself said) *to go a great journey, to receive a Kingdom, and after a long time* to come again, and call his servants to account. And if the wicked servant shall say in his heart, My Lord delayeth his comming; and *shall begin*, so much as once begin, to beat or strike his fellow-servants (for *the Lords servant must be gentle towards all, and be no striker*) when he shall but *begin to strike*; his Master will come when he looketh not for him, and will cut him asunder, and give him his portion with Hypocrites, the Doom of Antichrist, who thus took on him, so before his time to sit, and rule, and judge, before his master gave him power or leave, or indeed was come to sit and reign, and judge in his own Person.

Which was not till other Thrones be cast down, or set, as we read in *Daniel* and the *Revelation*. For he must sit, at his Fathers Right hand, till all his enemies be put under him; and then his Throne and Judgement shall sit: and judgement shall be given to them also that shall sit with him: who still called himself *the Son of man*, and never a King, or Prince, or Judge, till That Comming and That judgement.

And then he saith, *They shall see the Son of man come in the Clouds with great power and glory: and when you see those things*, (and that sign of the Son of Man comming in the Clouds;) *Then know the kingdom of God is come, even at the very*

very doors: Then, and not till then, it is come, actually come, and till that time but comming; and he bids us pray, and say, *Thy Kingdom come.*

And then, shal *the Son of man send forth his Angels*, (which before he called his Fathers Angels, and the holy Angels,) now, *His Angels*; the Son of Man shall send forth *His Angels*, and *they shall gather out of His Kingdom* (which is Then his Kingdom) *all things which offend, and them which do iniquity.*

And then, and not till then, the Son of Man shall sit upon the *Throne of glory*; and *then the King shall say to them at his Right hand*; and again the King shall answer them. But to the goats at his left hand, He shal say, (he saith not, the King shall say; as if he were only a King to the sheep, or they only were members of his Kingdom; but to the goats he saith) Depart from me, ye curſed, into everlasting fire, prepared for the Devil and his Angels. For as the Son of Man hath his Angels, so the Devil hath his Angels also: of which we read again in the *Revelation.*

Where, as also in *Pauls* great charge to *Timothy*, & several other Texts of Scripture, we read of his Kingdom joyned or annexed to his second comming or appearing again after his Ascention, at which time he was asked, If he then would restore the Kingdom unto *Israel*; which he doth not deny, but waveth only, forbidding their curious prying into times and seasons, which the Father yet had kept so secret, that the Son then knew them not, but had them afterwards, it seems, by Revelation.

Which God gave him also, to shew unto his servants, unto whom he saith it was given to know the secrets, or the mysteries of that Kingdom, and to search them out also, by that Spirit, which was given, to make known the things which were freely given them of God; yea and to search the hidden Depths or Baths of God: as that Apostle saith, who also tells us, The natural man believeth not the things of God, or of the Spirit of God, nor can he know them, being only discerned spiritually.

And no man can so much as *see the Kingdom of God, till born again* of that Spirit; which the *World*, as such, *neither know-*

knoweth nor receiveth; but it is promiſed to the *World* alſo, and *to convince the world alſo*; and when a worldly carnal man is born again of the Spirit, and ſo made Spiritual, then *he alſo judgeth all things, but himſelf is judged of no man.*

Nor may any man judge another man, or any perſon whatſoever, (or can judge himſelf rightly,) till he be made ſpiritual; and ſo fitted by Chriſt the great and only Judge, of all Cauſes, and of all Perſons.

And to whom, and in what caſes, Chriſt committeth this Prerogative of judging either themſelves or others; I know not any hath declared better then Saint *Paul* in divers places of the ſame Epiſtle.

But as Chriſt gave that general rule, *Judge not according to appearance*; and then ſurely we may not judge things that appear not, or things of another world, and for all Eternity: Whereas the Wiſe man ſaith, *A man cannot know Love or Hatred*, and much leſs, *Eternal Love or* Hatred, by *all before him*, or appertaining to him:

So Saint *Paul* giveth us that generall Rule, *Judge nothing*, even nothing at all, *before the time*: That is, as himſelf addeth, *Till the Lord come.* (For his comming is the time of judging, and his Kingdom: as we have ſeen from that Apoſtle, and from many other ſcriptures.) And *I would to God your time were come*, that *you might judge and reign, that we might reign alſo.*

But *the Kingdom of God*, and this *judging alſo*, is *not in word*, but in Power: As our Lord taught us, Thine is the Kingdom, the Power and Glory. And in the Revelation, Now is ſalvation and ſtrength, the Kingdom of God, and Power of his Chriſt; for the Accuſer of our Brethren is caſt down: For Chriſt alſo maketh the kingdom of God to be a Power to caſt out Satan by the ſpirit or finger of God; and when *Judas* was gone out (as a Type of Satan or Antichriſt) he ſaith, Now is the Son of man glorified, and God glorified in him.

And ſo Chriſt ſaid, Some ſtanding there ſhould not taſte of death, till they ſaw the *Kingdom of God come with Power.* Which another Evangeliſt expreſſeth by the *Son of man comming in his Kingdom.* And S. *Pet.* (One of the Eye-witneſſes of that

that glorious Transfiguration which was an Emblem or preludium to his Kingdom) calleth it *The Power and coming of our Lord Jesus*. And himself being asked if he would restore the *Kingdom*, bad them stay, till they received *Power* from on High, or the Power of the Holy Ghost coming on them, which he also calleth the *Promise of the Father*. For the Spirit of Promise, which is to be given to all the Lord shall call, yea to be poured out on all flesh, is called by *Esay*, the *Spirit of Power*: and it is so observed of them that received it in the *Acts*, that they were full of the Holy Ghost and *Power*.

And Saint *Paul* also calleth it a spirit of Power, and Love, and of a sound mind; and saith, he came with demonstration of the Spirit and of Power: And again, when you meet with my spirit, and the *Power of our Lord Jesus Christ*.

That this was a Judging Power, is plain by all that Chap. speaking of casting out, and judging them which are within, while God only judgeth them that be without.

And in the next Chapter, Do you not know, *The Saints shall judge the world?* Are you not worthy then, to judge the smallest matters? Know ye not, that *we shall judge Angels?* how much more, things that pertain to this life? Set ye them to judge, who are least esteemed in the Church? Is there not a wise man among you? not one that is able to judge *between his Brethren?* And in that very Chapter (you presse so much against your self) he saith, *Judge in your selves, Is it comly that a woman pray to God uncovered?* And of their Church-meetings he saith, If ye speak with Tongues, speak by two or three at most; but if ye Prophesie, do it by two or three at the least (for so seems the opposition) and let the others judge: For you may all Prophecy, and you should all desire earnestly, and pray, that you may Prophecy (even above all other spiritual Gifts;) but it must be in order, and not confusion, while some *Judge*: and still the spirit of all Prophets are subject to the Prophets; both old, and now also; while you be in Churches, you must keep Church Order; and your spirits must be subject to the Prophets, before you, and among you also.

But

But of the Sacrament he ſaith, You muſt here *Judge your ſelves*; and be not concluded by others Judgement. But let a man examine himſelf, and ſo let him eat and drink: For, He that eateth and drinketh unworthily, eateth and drinketh Damnation (or at leaſt Judgement) to himſelf: and for this cauſe are many weak and ſick, and many ſleep: For, *If wee would judge our ſelves, we ſhould not be judged; but when we are judged, we are chaſtened of the Lord, that we ſhould not be condemned with the World.* Which is one of the moſt ſweet and comfortable places in the whole Bible; as before we obſerved, in this Epiſtle alſo about Temptation.

Which alſo may, and ſhould comfort you: So far are you from being condemned, as you think, by God, who will never confirm or execute any wrong jndgement, though you give it againſt your ſelf. And yet you ſhould be tender how you judge your ſelf unworthy of Eternal Life, which is the free gift of God; leaſt the ſpirit ſay (as *Paul* and *Barnabas* to the *Iews*, *Seeing you put the Goſpel from you, and judge your ſelves unworthy of Eternal Life, Lo we turn to the Gentiles.* But if you judge a wrong judgement, God is ſo merciful and juſt alſo, as not to confirm it.

And if you judge *Rightly*, you are ſo far from being ſo wretched and miſerable as you think your ſelf, that you are one of the happieſt men in the World; and not onely ſtill under the gracious Spirit of Promiſe convincing you of ſin, and alſo of righteouſneſſe, ſetting up Chriſt in you, and making you bow and long for him; but alſo receiving from him one of the greateſt and higheſt gifts poſſible; which is a right Judgement, and a power and priviledge to judge your ſelf (the hardeſt and higheſt work in the world:) ſo that you never ſhal be judged by the Lord.

A Royalty not given unto any, but the Kings and Princes, or firſt-born of Jeſus Chriſt; his Churches, as at *Corinth*, or the members of them, or ſuch as are ſanctified in Chriſt Jeſus; called to be Saints: and to ſuch as in any place call upon the Name of Jeſus Chriſt the Lord, both theirs and ours: as I hear, and ſee, and know you do.

And therefore I pronounce it, written to you alſo, as a letter

letter from Heaven, or the Throne and Heart of God, in Jeſus Chriſt our Lord and yours; whom you ſo call upon, and truſt in. For, how could you call upon Him, if you had not believed on him? As you may read in the Tenth of the Epiſtle to the *Romans*, compared with the beginning of the firſt Epiſtle to the *Corinthians*, which we now ſpeak of.

Nor do I wonder *Paul* ſhould put ſuch a ſtreſſe upon calling on Chriſt, when (by his own experience, and obſervation of all Chriſtians) he had found it the great Badge of a Chriſtian; and the greateſt Character he could well expreſſe of one taught and drawn by God to come to Jeſus Chriſt; who (though the Mediator to God) yet indeed is the end alſo of all the Teaching and Drawing of the Father; which I will therefore on this occaſion more largely inſiſt upon, as one of the greateſt and ſweeteſt things I can declare to you, eſpecially in this great hour of darkneſſe and temptation.

When *Paul* ſaw *Stephen* the firſt Martyr ſtoned (conſenting to his death, and ſtanding by, keeping the clothes of them which ſtoned him,) he might eaſily obſerve and remember, that he died, calling on Jeſus Chriſt, and ſaying, *Lord Jeſus receive my ſpirit.* And again kneeling down, he cryed, *Lord lay not this ſin to their charge*; and ſaying this, he fell aſleep.

He might very well wonder that in the very Infancy of Chriſtian Religion, any could ſo quickly ſpeak and pray to Chriſt: and that alſo, with ſuch courage and boldneſſe, as daring to die in it; and to deſire no other reſt or happineſſe, then, that Jeſus only ſhould receive his ſpirit, and forgive his ſtoners. Doubtleſſe it could not but take deep impreſſion in ſo wiſe a man as *Paul* or *Saul* was.

And ſo it ſeems it did, for preſently he went and got a Commiſſion from the Rulers to bring bound to *Jeruſalem all that he* ſhould find *calling on Jeſus.* Which he could not but ſee a moſt diſtinguiſhing Character between Jews and Chriſtians; for the Jews alſo called on God, but the Chriſtians only called on Jeſus Chriſt: and by that character he

might easily discern who were only Jews, and who were also Christians; and so binde All, he found calling on Christ.

And when Christ appeared to *Ananias* in a vision, he bad him Enquire in the house of *Judas*: Which we may consider again, when we see *Paul* rising up in the room of *Judas*; and of *Saul* also, being of the same Tribe, much about a Thousand years after *David*, that is *Love*, had cast him out, and bound him up; as Satan must be bound for a Thousand years; and then perhaps struck down, as *Saul* here was, by fire from heaven; *Saul* also signifying *Hell*, or the *Grave*; and so might well be an Emblem of Satan, which is the very Phrase used by *David*, of *Abishai*; to which Christ also might allude, when he called *Peter* Satan.

And when *Ananias* (or the Lords grace) was sent by Christ to look out *Saul*, he said, *Lord, I hear he hath authority to bind all that call on thy Name*: To which Christ replyed, Go, for he is a chosen Vessel to bear my Name to the *Gentiles*, and to Kings, and the children of *Israel* (though the Jews shall reject and persecute him; yet he shall bear my Name even to the Ten Tribes of *Israel*,) and I will shew him how great things he must suffer for my Name, even for my Name, which now he fights against.

And when *Ananias* came, he laid his hands upon him, saying, Brother *Saul*, the Lord, even Jesus, who appeared to thee in the way, hath sent me, that thou mayest receive thy sight, and be filled with the Holy Ghost. Adding also (as Saint *Paul* observeth, to the chief Captain and people of *Jerusalem*,) The God of our fathers hath chosen thee, that thou shouldest know his Will, and see that just One, and hear the voice of his mouth; for thou shalt be his witnesse unto all men. And now why tarriest thou? Arise, and be baptized, and wash away thy sins (for even those that were baptized with the Holy Ghost and fire, like the Apostles at *Pentecost*; yet were to be baptized with water also, as we see in the History of *Cornelius*:) calling on the Name of the Lord.

And that it was the Lord Jesus, on whose Name he bad *Paul* pray, and that he prayed to him, is very plain by that which

which *Paul* himſelf addeth to thoſe words; *Ariſe and call upon the Name of the Lord: And while I prayed in the Temple, I fell in a Trance, and ſaw him ſaying to me, Haſt and get thee out of Ieruſalem, for they will not receive thy teſtimony concerning me. And I ſaid, Lord, they know that I impriſoned and beat in every Synagogue thoſe that believed on thee: And when the blood of thy Martyr Stephen was ſhed, I alſo was ſtanding by and conſenting to his death, and kept the raiment of them that ſlew him. And he ſaid unto me, Depart, for I will ſend thee farhence unto the Gentiles.* As before, Unto my people Iſrael.

Which may be one among other, divers other, Reaſons why I may think the Ten Tribes ſcattered among them, were then alſo called Gentiles; yea and that they might be even ſome of thoſe *Gentiles*, while they were to be called *Loammi*, and *Loruhama*; though afterwards the very ſame people were to be called *Ammi*, and the people of God; as an Emblem alſo that the world ſhould come to be the Lords *Ammi* and *Ruhama*, from *Loammi* & *Loruhama*. Iſrael being but the firſt fruits of the world, as we may clear anon.

And there are many things which makes me a little ſuſpect, that ſome Gentile Nations (as they ſeem) may be ſome of the Ten Tribes; or at leaſt the poſterity of *Abraham* by *Keturah*, or by *Iſhmael*, if not by *Iſaak* alſo through *Eſau*; eſpecially the old *Saxons*, and thoſe Northern people, whoſe very Lawes, Cuſtoms and Language favour ſo much of the Hebrew in very many things, and words, beſides their common uſe of A and The for Articles, with very many Monoſillables, and words written with ch. gh. gn. cn. or kn. th. dh. wh. wr. fr. And many others, plainly Hebrew ſounds.

In another place alſo *Paul* giving an account of this matter to *Agrippa* the King, ſaith, I verily thought, I ought to do many things contrary to the Name of Jeſus of *Nazareth*; which I did alſo, having received authority from the chief Prieſts; and I puniſhed them in every Synagogue, and compelled them to blaſphemé; (ſtyling himſelf alſo a Blaſphemer:) And being exceeding mad againſt them, *&c.* But being ſtrucken down, and hearing a voice ſpeaking, I ſaid, Who art thou Lord? And he ſaid, I am Jeſus whom

thou perſecuteſt; But ariſe and ſtand upon thy feet, for I have appeared to thee for this purpoſe, to make thee a Miniſter and a Martyr, both of theſe things which thou haſt ſeen, and thoſe in which I wil appear unto thee; Delivering thee from the people (of the Jews) and from the Gentiles unto whom now I ſend thee: To open their eyes, and to turn them from darkneſs to light, and from the power of Satan unto God; that they may receive forgiveneſſe of ſins, and inheritance among them which are ſanctified, by faith which is in me.

Which I cite ſo largely, becauſe I take it for the beſt compendium of the Goſpel, and a true miniſters Commiſſion that I remember. And that phraſe of Faith in me (not only on me, but in me) ſeemeth not by chance, but ſo conſiderable, that Saint *Paul* often uſeth it in divers places, eſpecially to the *Galatians*, where he calleth it Faith of Chriſt, or Chriſts faith; as if he would ſay, *He lived*, and was ſaved by faith indeed; but that which was in Chriſt rather then in himſelf; or Chriſts faith, rather then His: as if Chriſt by believing (for he was juſtified by faith alſo in a true ſenſe) did not only carry out himſelf, but all his Members alſo, from the Grave, and Death, and Hell, to life and glory.

And to ſumme up all I have, or ſhould deliver, of *Pauls* obſerving prayers unto Jeſus Chriſt, 'tis ſaid in the Ninth of the *Acts*, That when he Preached Chriſt in the Synagogues, that he is the Son of God; all that heard him, were amazed, and ſaid, Is not this he that deſtroyed them which called on this Name? and came hither that he might bring them bound to the chief Prieſts? So that it is clear, it was in *Pauls* account the great Badge of a Chriſtian, and the diſtinguiſhing Character of Chriſtian profeſſion.

And it is worth obſerving, How he uſeth that Name, and what a ſtreſſe he put upon it, all along his life and writings. Having obtained help of God (ſaith he) I continue witneſſing to ſmall and great; ſaying no other things, then what *Moſes* and the Prophets ſaid; that Chriſt ſhould ſuffer, and ſhould be the firſt (the very firſt) that ſhould riſe

riſe from the Dead (though others might be raiſed before him) and ſhould ſhew light unto the People, and to the Gentiles.

Which alſo he cites to the Jews, in that moſt remarkable Sermon at *Antioch*, *Acts* the Thirteenth (of the ſure mercies or holy things of *David*, promiſed to every one that thirſteth, and cometh to the waters; and many other particulars:) concluding with their turning to the Gentiles, as the Lord commanded ſaying, I have ſet thee to be a *Light to the Gentiles*, and for ſalvation to the utmoſt ends of the earth.

And the Pſalm addeth, To them alſo that are afar off in the ſeas, (and *America* in the Hebrew may ſignifie a *People afar off*; though I believe that Phraſe in the Pſalms may mean ſome farther, or more loſt, or miſerable, then the poor *Americans*.)

So old *Simeon* ſaid, Chriſt was to be a Light to lighten the Gentiles (firſt to lighten the Gentiles) and then to be the glory alſo to *Iſrael*, his people *Iſrael*: Whence People often oppoſed to the Gentiles.

And another *Simeon* at the great Council, *Acts* 15. ſaith, God put no difference between them and us, purifying their hearts by faith: But we believe (ſaith he) that through the Grace of the Lord Jeſus Chriſt, we ſhall be ſaved, even as they.

Here *Paul* learned (or might learn) his Character, or proper mark he giveth them of his genuine Epiſtles; The Grace of our Lord Jeſus Chriſt be with you all: Which he wrote with his own hand, it ſeems, in all his true epiſtles.

From *Antioch*, *Paul* and *Barnabas* came to *Iconium*, and there ſpake boldly in the Lord, which gave Teſtimony to the Word of his Grace, granting ſignes and wonders to be done by their hands. And returning again to *Antioch* (and other places) confirming the ſouls of the Diſciples, and exhorting them to continue in the faith, and that we muſt through much tribulation enter into the Kingdom of God (which St. *Matthew* onely, calleth the Kingdom of Heaven:) and ordaining them Elders in every Church, praying with faſting, they commended them *to the Lord Ieſus*, in whom they believed.

Thence coming up, to the Counſel, at *Ieruſalem*, they there declared the Miracles and Wonders, God had wrought by them, among the *Gentiles*: where *Iames* (whom *Paul* calls an Apoſtle, and ſo *Peter* alſo owned him as chief among the Brethren, in the twelfth of the *Acts*, which tells us before of *Herods* killing the Apoſtle *Iames*:) diſcourſeth of Gods promiſe to raiſe up the Tabernacle of *David*, that the reſidue of men might ſeek after the Lord; and all the *Gentiles* upon whom My Name is called, ſaith the Lord, (even Jeſus) who doth all theſe things.

For we may generally obſerve that by Lord (eſpecially where diſtinct from God) they mean the Lord Jeſus: who is Lord of All, as St. *Paul* to the *Romanes*, and rich unto All that call upon him: and we have but one God, the Father, and One Lord, Chriſt Jeſus.

And to Him, the Apoſtles, and whole Church, prayed, at the Election of *Matthias*; calling him the Lord Jeſus; and then ſet two, ſaying, *Thou Lord that knoweſt or ſearcheſt the Hearts of All men*: the proper character of Chriſt, as he writes to *Thiatyra*, all the Churches ſhall know that I ſearch the reins and hearts: and that alſo as God Man: for as God only, he need not ſearch our Hearts.

From that great Counſel, *It ſeemed good to the Apoſtles and Elders, with the whole Church, to ſend choſen men, with their beloved* (who had hazzarded their lives, for the Name of our Lord Jeſus Chriſt) *Barnabas and Paul*. For, the Holy Ghoſt ſetteth *Barnabas* generally before *Saul*, and often alſo before *Paul*: which name is not given him, till he taught *Sergius Paulus* that prudent Roman Governour. Aſſaying to go into *Bithynia*, the Spirit of Jeſus did not permit them: for ſo it is read in ſome of the beſt copies.

At *Philippi* (called by a man of *Macedonia*, in a viſion) *Paul* meets a Damſel poſſeſſed with a ſpirit of Divination, (tho ſhe cried, *Theſe men are the ſervants of the moſt High God, which ſhew unto us the way of ſalvation*; For, an evil ſpirit may preach true Doctrine:) but *Paul* being grieved, turned and ſaid to the ſpirit, I command thee *in the Name of Jeſus Chriſt*, to come out of her; and he came out the ſame hour.

And

And on this, being beaten and cast in prison, and there loosed at midnight, to the Trembling Jayler they say, *Believe on the Lord Iesus Christ, and thou shalt be saved, and thy house.* Thine House also: Even as salvation came to *Zachæus* House also, when to him; and to *Lydias* Houshold also, when to her.

At *Ephesus*, finding certain Disciples, they were baptized *in the Name of the Lord Iesus.* Which seems equal therefore to the name of Father, Son and Holy Ghost: for the Apostles were commanded to baptize in the Name of Father, Son and Holy Ghost; and yet they did it in the Name of Christ onely: and no wonder

For, the full latitude, or fulnesse of the god-head dwelt in Him: and there is no other God, but in him, and one with him; and therefore he that sees him, sees the Father also; and he that worships him, worships the Father also; and him that serves him, will his Father honour, as himself saith; and by consequence him that prayes to him; which a great piece of worship and service.

He is thy Lord, Worship him: as the Psalmist to the Spouse, or whole Church; which therefore prayeth unto him, all along the *Canticles*, and Revelation also, where the Bride or whole Church and Spouse of Christ, and the Spirit also, prayeth to Him, saying, *Come Lord Iesus.*

When *Paul* had laid his hands on the Twelve Disciples also of the Gentiles at *Ephesus* (which then might be the head of the Gentiles, and the first that received an Epistle from Christ in the Revelation:) the Holy Ghost came upon them, and they spake with Tongues and Prophesied, as the Twelve Apostles at *Pentecost.* To which also, Saint *Paul* seems plainly to allude, in the first Chapter of his Epistle to that Church at *Ephesus*, or to the Saints there, and faithfull in Christ Jesus, as he styleth them, and not a Church; as at *Corinth* and other places.

Some Vagabond Jews adjure evil spirits there, in the Name of Jesus, whom *Paul* preacheth; and the evil spirit answering, Jesus I know, and *Paul* I know, but who are you? and leaping beat them through the man possessed:

Whence:

Whence fear fell on them all, and the Name of the Lord Jeſus was magnified. As we read at the cloſe of that Hiſtory, *Acts* 19.

At *Miletus*, calling the Elders from *Epheſus* alſo, moſt pathetically he diſcourſeth, how for divers years he had ſerved the Lord Jeſus among them, with all humility of minde, and with many tears and temptations; teſtifying both to Jewes and Greeks Repentance towards God, and faith towards our Lord Jeſus Chriſt. But none of theſe (troubles) move me, nor count I my life dear to me, ſo I may finiſh my courſe with joy, and the Miniſtry which I have received of the Lord Ieſus, to teſtifie the goſpel of the grace of God; even of the grace of God.

And now I know that ye all, among whom I have gone preaching the Kingdom of God, ſhall ſee my face no more. And yet that he came after this alſo, again to that very place, is probable, or certain, from his leaving *Trophimus* at *Miletus* ſick (in the 2. to *Tim.*) who now went with him to *Jeruſalem.*, Acts 21.29. Or ſhall we ſay, he was deceived, when from *Rome* alſo he wrote, to ſo many neer thoſe countreys, that he truſted to be given to their prayers, and to come to them again. O how watchful muſt a good man be, leaſt his own ſpirit riſe too much, with the true Spirit of God: or leaſt the Envio us one ſow Tares, with the good mans Wheat.

And (when *Agabus* had bound his hands and feet with *Pauls* girdle) he ſaith, What mean you to weep and to break my heart? For I am ready not only to be bound, *but to die* alſo, for the Name of the Lord Ieſus. Then they ceaſed, ſaying, The will of the Lord (that Lord) be done.

From *Jeruſalem*, where he ſpake often of that Name, and in it, and of praying to it, as I obſerved before; he is brought by a dangerous Voyage and ſhipwrack to *Rome.*

It is no ſign that a man is out of the way, or not ſent by God, or called by him to a journey, when he meets with great ſtorms, and danger of death, by ſhipwrack, or otherwiſe. For the Lord met *Moſes* in the Inn, and ſought to ſlay him, in his way to *Ægypt*: though he ſent him thither, on ſo great an errand.

Noah

Noah brought reſt to the World through the Floud, and many toſſings in great Waters; And we might have loſt ſome of the ſweeteſt portions of the Goſpel, but for ſuch ſtorms by Sea.

In one of them Chriſt is in the Ship, but aſleep; and they wake him, crying, Careſt thou not, that we periſh? And he ſoon took care, and rebuked the winds, though blaming their unbelief, and fear with amazement: which is *Peters* phraſe (to the Daughters of our good Mother *Sara*) and he might learn it from our Saviour, in their ſtorms and fears, with ſuch amazement: which is a phraſe uſed ſeveral times in the Goſpel.

But doth God take care of bodies? Will he not be more careful of our ſouls? and pity them more? If we would cry (and wake him alſo, when he ſeems aſleep, about, or in us, and among us) and ſay to him, Maſter, careſt thou not, that our ſouls periſh? Even thoſe precious and Immortal ſouls, which thou ſeemeſt to value above the whole World, ſaying, *What ſhall a man give in exchange for his ſoul?* It is ſaid Our blood ſhall be precious in thy eyes; and ſhall not our Souls be more precious? O we of little faith.

At another time, Our Saviour did not onely ſend away his Diſciples, but conſtrained them to go in a ſhip, when they might have gone another way: But they would have ſent away the poor people ſupperleſſe from him; and when he had ſupped them, He ſends away his Hard Diſciples to be toſſed in the Sea, while he bleſſed the poor people. In the fourth watch of the night, he ſhews himſelf (God is nearer us in a ſtorm, then we believe or Expect:) and he ſaw them toſſed, ſome pretty while it ſeems; but would not help them (or appear) till the laſt watch: and then they are more afraid, and cryed out, ſuppoſing it to be an evil ſpirit. So eaſily may we miſtake the kindneſſe of God, and think him to be the Devil, to devour us, even then when he comes in goodneſſe to ſave us. But he firſt rebuketh their fears; and ſaith, *It is I, be not afraid.* And when *Peter* would venture out beyond his ſtrength, and ready to ſink, cryed *Save me, I periſh*; He

is moved with compaſſion, and immediately ſtretcheth out his hand, and catcheth him, the very phraſe uſed to the *Hebrews*, *He caught not the nature of Angels*, but he caught the ſeed of *Abraham*: He ſuddenly reached out his hand, and caught, as we ſnatch a thing periſhing in fire or water: So he caught *Peter* (As he would do us alſo; if in our fears and ſinking, we would ſo cry out to Him, *Help Lord, I periſh.*) How quickly did he bring him into the Ship, and it, with them all, ſafe in a calme to their wiſhed Haven? O that men would praiſe the Lord for his goodneſſe, and wonderful kindneſſe to the ſons of men, as the Pſalmiſt repeats it ſeveral times in the 107. Pſalm.

Such goodneſſe and wonderful kindneſſe did the Lord ſhew to *Paul* alſo, in that ſtormy voyage to *Rome*; wherein yet he did not onely preſerve Him ſafe, but all his fellow paſſengers alſo: as he told him in a night viſion: ſaying *Fear not Paul, thou muſt be brought to Ceſar; and lo God hath given thee all them which ſail with thee.*

And when he came to *Rome*, he expounded and teſtified the Kingdom of God, perſwading them of Jeſus, both out of the Law of *Moſes*, and out of the Prophets. And for two years dwelt in an hired houſe, receiving All that came to him, Preaching the Kingdom of God, and teaching thoſe things which concern the Lord Jeſus Chriſt, with all confidence. As we read in the *Acts*.

That he alſo taught them to pray to Jeſus Chriſt, is plain enough from the ſtreſſe he putteth on it, in his Epiſtle to thoſe very *Romanes*, in the tenth chapter; Where, to believing with the heart, he joyns alſo confeſſion with the mouth: and explaineth it by praying to him: For it is written, *Whoſoever ſhall call upon the Name of the Lord ſhall be ſaved. For the ſame Lord over All is Rich unto All that call upon him. But how ſhall they call on Him, in whom they have not believed?*

And the firſt Epiſtle to the *Corinthians*, is directed to the Church of God at *Corinth*; to them that are ſanctified in Chriſt Jeſus, called to be Saints; with All that in every place call upon the Name of Jeſus Chriſt our Lord, both

theirs

theirs and ours. And concludes thus, *The Salutation of me Paul with my own hand; If any man love not the Lord Jesus Christ, let him be Anathema, Maranatha; The Grace of our Lord Jesus Christ be with you; my love be with you all, in Christ Jesus. Amen.* Which belongeth to every one that in any place calleth on Jesus Christ. And to All us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are All things, and we by him: as he speaketh in the same Epistle.

And the second Epistle concludeth with *the Grace of Jesus Christ, and the love of God the Father, and the Communion of the Holy Ghost be with you All.*

As that Epistle, so all his Epistles generally, begin with *Grace and Peace,* (and some add *Mercy* also) *from God our Father, and from our Lord Jesus Christ, who* (as the Epistle to the *Galathians* addeth) *gave Himself for our sins, that he might deliver us from this present evil World, according to the will of God and our Father: and I marvel that you are so soon removed from him that called you into the Grace of Christ.* And concludes that Epistle, *From henceforth let no man trouble me, for I bear in my body the marks of the Lord Jesus. Brethren, the Grace of our Lord Jesus Christ be with your spirit, Amen.*

And to the *Ephesians,* among many other remarkable passages of Jesus Christ, he prayes, that *Christ may dwell in their hearts by Faith, that ye being rooted and grounded in love, may be able to comprehend with all Saints, what is the breadth, and length, and depth, and height, and to know the love of Christ, which passeth knowledge, that ye may be filled with all the fulnesse of God.* Namely, *by him in whom All fulnesse dwelleth; Yea, all the fulness of the Godhead:* And therefore He that desireth Him, and prayeth to Him, prayeth to the whole fulnesse of the Godhead, and desireth it. And in the same Epistle, *He that descended, is now ascended far above all Heavens, that he might fill All things, and gave gifts, &c. for the edifying of the body of Christ, till we all come in the unity of the Faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.* And concludes that Epistle, *Peace be to the*

Brethren, and Love with faith from God the Father, and the Lord Jesus Christ: Grace be with All them that love our Lord Jesus Christ in sincerity. Amen.

So to the *Philippians* every where, Especially in that famous place of Bowing in the Name of Jesus: paralel to that of the Psalm, *Early will I seek thee, and ever will I bless thee, and lift up my hands* (as here bow the knee) *in thy Name; when I pray I will pray in thy Name, and confesse to the glory of God*: which Christ challengeth to himself, in the Prophet *Isaiah*: and at conclusion, *The Grace of our Lord Jesus Christ be with you all. Amen.* And in the Epistle to the *Colossians*, *For, it pleased the Father that in him should all fulness dwell; and having made Peace by the blood of his cross, by him, to reconcile All things unto Himself, by Him, whether they be things in Earth, or things in Heaven*: Which to the *Ephesians* is, *according to the good pleasure of his will, which he had purposed in himself, that in the dispensation of the fulness of times he might gather All into One, in Christ*; All things in Heaven or Earth, even in him.

And to the *Thessalonians*, *Now God Himself and our Father, and our Lord Jesus Christ direct our way to you, and the Lord make you to increase and abound in Love to One another, and to all men, even as we to you: that he may establish your hearts unblameable in holiness, before God.* And again, *That the Name of our Lord Jesus Christ may be glorified in you, and ye in Him: according to the Grace of our God, and the Lord Iesus Christ.* And again, *Now our Lord Iesus Christ himself, and God even our Father, which hath loved us,* (for the Father is Love) *and hath given us everlasting consolation, and good hope through grace, comfort your hearts, and stablish you in every good word and work. And the Lord direct your hearts into the love of God, and patience of Christ. Now we command you brethren, in the Name of our Lord Iesus Christ, that you withdraw from every brother walking disorderly, yet count him not an enemy, but admonish him as a brother. Now the God of Peace himself, give you Peace, alwayes, by all means. The Lord be with you All. The salutation of Paul, with mine own hand, which is the token in every Epistle, so I write, The Grace of our Lord Iesus Christ be with you all. Amen.* And it may also be observed,

obſerved, that what we read, *be with you*, might be read, *is with you*; and ſo it is not onely a prayer, but a promiſe, and aſſurance that the grace of Chriſt is with All, calling on Chriſt, and ſo believing on him: *for how can they call on him, on whom they believe not?*

And *Timothy*, *This is a faithful ſaying, and worthy of All Acceptation* (as much, or more then all the Mazoreth or Kabala:) *that Chriſt Jeſus came into the World to ſave ſinners, of whom I am chief. Now unto the King Immortal, Eternal, Inviſible, the onely wiſe God,* (which *Jude* alſo calleth *Our Saviour*, ſpeaking in the language of this very Text:) *be honour and glory, for ever and ever, Amen.* Which he ſubjoyns on this Great Cauſe, *I obtained Mercy, that in me firſt Jeſus Chriſt might ſhew forth all long-ſuffering, for a patern to them,* (even to all them) *that ſhould hereafter believe on him to Eternal life.* So that Chriſt did not mainly mind *Paul*, in ſhewing him that patience and kindneſſe; but did it to Him, that he might be a patern unto others, even unto all others that ſhould ever after believe, even to all Eternity. And to the ſame *Timothy* he writeth, *Flee alſo fleſhly luſts, but follow Righteouſneſs, Faith, Charity, Peace, with them that call on the Lord, out of a pure heart.* And concludes, *the Lord Jeſus Chriſt be with thy ſpirit, Grace be with you. Amen.*

The great buſineſſe of St. *Peters* Epiſtle, is to preſſe forward in the knowledge of Jeſus Chriſt, and ſo he concludes, *Grow in grace, and in the knowledge of our Lord and Saviour Jeſus Chriſt; to him be glory both now and for ever. Amen.* Which alſo runs very much through the whole Epiſtle.

The Revelation of Jeſus Chriſt (wch God gave to him to ſhew to his ſervants) is ful of prayers, & praiſes, & bleſſings, of, and from, and to, the ſame Jeſus. Who ſo plainly calling himſelf *the firſt and the laſt, which is and was, and is to come; the great Iehovah, Lord God Almighty*, leads us plainly to the paralel places, in the Prophet *Iſaiah*; where he ſaith the ſame of himſelf, adding alſo that *there is no other God*, or indeed no other True Being beſides himſelf, Repreſenting himſelf in ſeveral ſpecies, or Idea's. For *Plato* was not the firſt that taught there was but One, which

yet was All.) And yet again, in the ſame chapter of that Prophet, he ſaith, *Lo here I am, and His ſpirit hath ſent me; even the Lord God and His Spirit: though I am God, and there is none beſides me*; or none elſe but I and in me; and One with me as the Root, and every Branch is One with the Vine. And in the ſame Prophet, *It is this One True God, the Firſt and the Laſt*, and ſo All True Being (which yet is ſent by God, and anointed by his Spirit, and ſo the Meſſias, or Jeſus Chriſt;) *which plainly ſweareth by Himſelf*, and therefore hath no greater) *that every knee ſhall bow*, or pray, *to Him, and every tongue ſhall confeſs to Him*: which the Apoſtle citeth in that noted place of praying in the Name of Jeſus; and confeſſing to the glory of God, even the Father alſo. And may we add? or may we not add, what Chriſt of himſelf ſaid? *If God be glorified in Him, or in Them, will not God alſo glorifie Him, or Them, with Himſelf*; Yea, he will ſhortly do it; nay, he hath already done it, before any other can glorifie Him: for who can give him firſt; or lend to him that it may be paid again.

To this alſo we might refer thoſe paſſages of holding faſt his Name, and not denying his Name, and confeſſing his Name; as he will alſo confeſſe their names, before his Father and the holy Angels, both in the Goſpels and Revelation: and the call and Counſel of Chriſt (as alſo the Fathers Drawing) being that we come to Chriſt, and learn of Him, and buy of Him, and open to Him, that is ſtill knocking to come in, (till his locks be wet with dew, and his ſpirit be not onely abuſed, but diſpiſed and blaſphemed) argue much our ſpeaking, praying to him (as well as hearing him) who indeed is the end of the Fathers Teachings and Drawings; ſo that he that hath heard and learned of the Father, cometh & wil come to Jeſus Chriſt, and converſeth with him, as a man with his friend, whom he moſt loveth, and honoureth alſo.

And the Angels of Heaven (for they are all bid to worſhip him, as we read in the Pſalmes and Epiſtle to the *Hebrews*) with the four Watches or Watchers, and the four and twenty Elders (of which again when we ſhew all meaſures borrowed from the twelve hours of darkneſſe, or the

the twelve ſons of *Iſhmael*, and the twelve ſons of Light, or of *Iſrael*) they all fall down and Worſhip, Praying, and ſinging Praiſes to the Lamb alſo, (even as cloathed with fleſh:) as well as to him that ſat on the Throne: which yet was Chriſt alſo (as is clear from many paſſages) but Chriſt in more Majeſty, and Glory of the Deity, then onely as a Lamb ſlain: For it was the Lamb exalted and ſet down in Glory, even in his Fathers Throne;

As of old, the 24. courſes of Prieſts, and of *Levites*, and of Porters, or Watchers, or Singers, and other Officers, ſo ordered by *David*, (who was alſo the 24th. from *Noah*, as the number of his Name in *Hebrew*, and the 14th. from *Abraham*, as alſo his Name, when written without a *jod*, as frequently it is; and ſignifieth love, and a Fathers Brother, or a very neer kindſman:) ſo in the Revelation thoſe 24. Elders did fall down, in Adoration to the Lamb, (even to the Lamb that was ſlain, & they had Harps its ſaid; and golden Vials full of Odours, which are the praiers of Saints.

Which may intimate, that as our great High Prieſt, over all the Houſhold in Heaven and Earth; The great Angel of the Covenant, offers up his own Incence with the Prayers of all Saints to his Father: So theſe Interceſſors alſo to the Lamb, even the Elders of Churches; offer up their Churches, yea and other Saints Prayers, to the Lamb. For, the whole Bride and the Spirit acting the Bride alſo, do not onely converſe with Chriſt as her Husband, but Worſhip him alſo, as Her Lord (as *Sarah* called *Abraham*) and ſhe is ſo commanded in the *Pſalmes*, both to Kiſſe him and to Worſhip him; And ſhe ſo practiſeth in the *Canticles*, and the Revelation alſo: crying to the laſt, come, even come, and ſo come: *Even come Lord Ieſus, come quickly.*

It may alſo be eaſie to ſhew very many, if not moſt or all, of the Prayers and praiſes in the *Pſalmes*, are plainly directed to Chriſt: and many commands and encouragements to call upon him there alſo.

As, *Hearken unto my cry, my King and my God, for unto Thee*

Thee will I Pray: my voice ſhall thou hear in the morning, O Lord in the morning, will I direct my prayers to Thee, and will look up. And again, *they that know Thy Name will truſt in Thee, for Thou Lord haſt not forſaken them that ſeek Thee.* And again, *Lord thou haſt heard the deſire of the humble; Thou wilt prepare their heart, and thou wilt cauſe their ear to hear.* And again, *Bleſſed be my Rock, and bleſſed be the God of my Rock; and my Saviour, cleanſe me from my ſecret ſins, and keep me that preſumptuous ſins prevail not over me, and let the words of my Mouth, and the Meditations of my Heart, be acceptable in Thy ſight, O Lord my Rock, and my Redeemer.* And again, *Thy Throne O God is for ever and ever, and ride on proſperouſly, becauſe of Truth and Meekneſſe of Righteouſneſſe.* And to the Spouſe of Chriſt, *He is thy Lord, Worſhip thou him.* And again, *Be ſtill and know that I am God: Clap hands all People, ſing unto God with Triumph, He ſhall ſpeak the people under us; He ſhall chuſe our Inheritance for us, even the Excellency of* Jacob *whom he loved (and his bleſſing prevailed over all the bleſſings of his Anceſtors.)* And again, *gather my Saints together, and I will ſpeak (and then declares the forme of the great Judgement both to the good and evil:)* And concludes, *call upon me in the day of thy trouble I will deliver thee, and thou ſhalt glorifie me* (plainly ſpoken by Chriſt, and repeated by the Pſalmiſt afterwards; Saying, *In the day of my trouble I will call upon Thee, for Thou wilt anſwer me*: And in an other Pſalm, *Thou calledſt in trouble, and I did deliver thee; and anſwered thee in the ſecret place of Thunder.) And what time I am afraid I will truſt in Thee.* And again, *Truſt in him at all times ye People, and power out your Souls before him.* And again, *Praiſe waiteth in ſilence for thee; And to thee ſhall the Vow be performed: O thou that heareſt prayer, unto thee ſhall all fleſh come. Iniquity prevaileth over me, but thou haſt made Atonement for our tranſgreſſions: O our Jeſus: or our Salvation. The hope of the ends of the Earth, and them that are a far off in the Seas.* And again, *my lips ſhall ever praiſe Thee, and and in thy Name will I lift up my hands when I pray.* And again, *Thou haſt aſcended up on High, Thou haſt led Captivity Captive: Thou haſt received gifts for men, even for the Rebels*

bels alſo, that God may dwell among them. And thy God hath commanded thy ſtrength. Strengthen, O God, that thou haſt wrought, *&c.*

And again, *In the day of my trouble I will call upon Thee, for Thou wilt anſwer me: and Thou Lord art good and ready to forgive, and plenteous in Mercy to all that call upon Thee.* Or, as St. *Paul* to the *Romans*, *Lord of All, and Rich unto all that call upon him*: plainly ſpoken of Chriſt. As that alſo, of the Lord ſpeaking unto my Lord, *Sit at my right hand*, &c. And then the Pſalmiſt ſpeaketh to him, the Lord at Thy hand, ſhall ſmite through Thy enemies; and Thy people ſhall be a willing people in the day of thy power; and the Lord hath ſworn, and will not repent, Thou art a Prieſt for ever: cited ſo remarkably in the New Teſtament. by the Apoſtles, and by Chriſt alſo, aſking the Jews, who it was there, or how, *David* called him Lord.

And the 102. Pſalm (being entituled a prayer of one afflicted, when his ſoul is overwhelmed in him, and poureth out his ſighing before the Lord,) is plainly ſpoken to Chriſt: as we ſee, by divers verſes cited in the Epiſtle to the *Hebrews*, as ſpoken to Him, and proving Him to be the Son of God: and ſo are many other, like paſſages cited in the New Teſtament, and applyed to Chriſt. As alſo the context will ſhew; ſpeaking ſomewhat that belongeth properly to Chriſt, and not to God, but as he is in Chriſt, and the Humane Nature: and ſo he hath eyes, ears, heart and hands, and paſſions alſo, and affections; which are elſe improperly given to God, or ſuppoſed to be in him: and 10, he deſcends to earth, & aſcends on high, Returning alſo to judge the World. Which is oft ſpoken by *David* to Him he calleth Lord and King, and Judge of All. *But the Father judgeth no man, but hath committed all judgement to the Son*; and authority alſo to execute judgement, becauſe he is the ſon of man. And often doth the Pſalmiſt ſpeak to a Lord, or King, or Judge, (as *Job* alſo, ſaying I will make ſupplication to my Judge; and my Redeemer liveth: a phraſe alſo frequently uſed by the Pſalmiſt) and his Rock; which yet had a God, had a Lord, or a Father; which is a plain character of Chriſt. As very many others

 which

which an attentive Reader will eaſily obſerve, through the whole book of Pſalmes: yea, the Prophets alſo, in very many places.

And the *Proverbs*, do not onely bid us lift up our voyce to Wiſdom, and cry aloud to Underſtanding, but commands us alſo to call her our Siſter, and our near kinſwoman: which is a plain character he means That Wiſdom which was hid in Chriſt (in whom are hid All Treaſures of wiſdom; For He is the Power and Wiſdom of God, who hath made him alſo Wiſdom for us, and unto us) Being our Brother, who of old dwelt with Prudence, and was brought up with him; But His delight was with the Sons of men: whom he is not aſhamed to call His Brethren. Nay, he commandeth us to call him Brother, (ſaying alſo, that a Brother is Born for a Day of Trouble:) and to call His Wiſdom our Siſter, and His Underſtanding our near Kinſwoman: which is a Comment on that of the Pſalmes, He is Thy Lord, and therefore Worſhip him; But He is alſo Thy Brother, and therefore Kiſſe him alſo, leaſt thou diſpleaſe and grieve him: which we ſee all along through the *Canticles* alſo.

Shall I add yet more to perſwade, or encourage you in praying to Chriſt? Or why rather to Chriſt, then to God otherwiſe? Though we may ſpeak to the Father alſo, and with great comfort and boldneſſe. If at leaſt I can, and dare ſay, My Father forgive me, as I forgive others: which yet I deſire to do, and in ſome meaſure do: but oft found it ſo hard, to make it the meaſure of Gods forgiving me; that it made me oft turn to Chriſt, and ſay, Lord teach me to pray this Prayer, as *John* taught his Diſciples. And at length I hope he taught me: and to ſpeak and pray to Him alſo, as He to His Father; For, he is not onely my Lord, but my Father alſo; and the Father of Eternity; or (as ſome read it) of the World to come: Yea, and my Father in Heaven, where he then alſo ſaid he was: Nay, the Son of man which is in Heaven, and your Father which is out of Heaven; or came out of Heaven; in that remarkable paſſage of our Saviour added by St. *Luke* to the Lords prayer,

Prayer, taught his Disciples in a secret place, as they found him praying, and said, Lord teach us, as *John* taught his Disciples: and he taught them with some difference from what he said before all the People (in his Sermon on the Mount) whom yet he bid say, *Our Father, &c.* But in *Luke* he addeth, If you that be evil, can give good gifts to them that ask you, How much more your Father, who is, or who came, Out of Heaven: For so it is in the Original; and by that character he may perhaps hint, That very prayer may be spoken to him. For, He that seeth Him, seeth the Father also, and He that worships him, worships the Father also; and Him that serveth Him, the Father will love and honour. He that speaketh to him, speaketh to the ear and Heart of God. For the whole fulnesse of the Godhead is in Him; and that I may not separate the Persons, or have wrong conceits of God, (as I am apt enough to; and so it may be, worship Idols of my own making, in my own brain; which may be easier, and so more dangerous, then Idols made by my own hands:) I chuse much to speak to Christ: and to God onely as in Him.

As of old, They were to pray to the God of *Abraham*, that spake to *Moses*, and dwelt in the Tabernacle, between the cherubims of glory, shadowing the Mercy Seat, covering the Arck; so I speak to God onely as He is in Christ, where he dwelleth for ever.

And though, it may be very lawful to pray to God through Christ and for Christ; Yet (not to speak of our aptnesse to look on God as wholly wrath in Himself, when he is Love; even the Father is Love; and so loved the world also, that he sent his onely begotten Son, to save the world and not to destroy it:) If one should run me in, to the heart, and I should cry to God the Father, to cure me for Christs sake; would he not answer, (and all wise men,) Go also to the Physitian, or to the Chyrurgion, who is to work out thy cure under God, and is so appointed by God.

So, when sinne or Satan Tempts or wounds me to the heart, if I cry only to God, to heal or help me, for Christs sake; will he not say, *Go to Joseph, I have trusted him with all things*: go to the proper Physitian or Surgion for the

heart, Jesus Christ, whom I sent & sanctified for that end to heal your soul and body both. And He that heareth and learneth of the Father, will go to him, who indeed is the End of the Fathers Teachings and Drawings, as he is the End of all the Law: And Himself also crieth, *Come unto me, and learn of me; and buy of me; and I will give you drink, and Ease and Rest, and Ey-salve that you may see.* And though none come to him, but whom the Father drew; yet himself also promised, that lifted up, he would draws All men: even All men unto himself. And out of his belly shall flow Rivers of Living Waters. And to the Woman of *Samaria* he said, *If thou knewest the Gift of God, and who it is that speaketh to thee, Thou wouldst Ask* (and ask of Him surely) *and He would give thee Living Water, which should be a Fountain, still flowing up to Eternal Life.*

And they did pray to Him, here on Earth: and sure we might do so again, if we should meet him here, or could see him with our bodily eyes; or could lay hold of him with our hands, and wash his feet with our Tears, and wipe them with the hairs of our heads. If I should meet him as I walked, why might I not speak to him, as *Paul* did when he saw him in the way, or afterwards in the Temple, as he was praying? Or as *Stephen* did, when he died? And is he not as neer us, and as ready to hear, and help and save us Now: though we see him not with our bodily eyes, as he was then? And yet sure if we could but learn to speak and do all we do, in the Name of Jesus Christ, as we are bid, we should even see and feel and taste Christ in our selves, and in one another. When it shall please God to reveal Christ in us, as St. *Paul* speaketh to the *Galathians*, intimating that he may be in us, when we do not see him, or believe him so; for God onely can manifest himself and him to us: and how, or why doth he manifest himself to us, and not unto the world? But he hath promised to be among and in us, and manifest himself, and his Fathers Name, that the love wherewith he loved him, might be in us, and he in us also: which is the great thing he promised and prayed for; that All that did and shall believe in him through all ages, might be One with Him (He that is joyned

ned to the Lord is One ſpirit with him: and know you not that Chriſt is in you, and the hope of glory in you alſo, except you be Reprobates?) and that they might be made perfect in One: They in Him, and He in them.

For if they be In him onely, they may bear little fruit, except he alſo be In them, as the ſap of the Root is in the Branch; or the ſpirit of the Head, is in every member of the body, knit together by bands or nerves; receiving nouriſhment from the Head; yet ſo alſo, that every joynt ſupplies to one another: ſo bleſſed a thing it is, to be in union with Chriſt Jeſus our Head, and in communion of Saints, and fellowſhip with them as his Members, and fellow Members to each other. So that, as the eye may not ſay to the hand, I have no need of thee, ſo neither may the Head ſay (a very ſweet ſcripture) to the foot, or leaſt toe of the foot, I have no need of you. For, he doth not onely take care of the leaſt pin of the Tabernacle, but indeed is made up of a multitude of differing Members (for, if they did not differ, they were All One, and the whole Body were but One Member:) and as in all our bodies, one part is Hot, another cold; One Hard, another ſoft; one puls up, another down; and ſo it muſt be; and yet moſt accurate Harmony in All parts, and in the whole:

So is it, and ſo muſt it be, with the Body of Chriſt, the fulneſſe of Him (a moſt remarkable expreſſion) that filleth All in All: and yet they are All in Him, and His Body; and have all His Mind and ſpirit flowing, acting and abiding in them; even the ſame ſpirit which is in the Head; but in ſeveral and differing meaſures, and proportions, & to ſeveral ends and uſes; as in all the differing Organs and Members of our Bodies: For All are not eyes, or ears, or hands, or feet; and yet All are Members.

And as it is natural to the ſpirit, that is now in any of our members, on the leaſt touch of fear, or other paſſion, preſently to run to the Head, or Heart, as its fountain; and thence ſoon to bring out new ſupply of more ſpirits, as occaſion is: (whence we firſt look pale in our paſſions, and then quickly redder then before:) ſo, in the Body of Chriſt any little Touch upon any of his members, makes the ſpi-

rit of that Member presently run to the Head, which is chief; or to the very heart of God (the Root of the matter in him also) and soon returns with a Legion of Angels, as a stock of new spirits; or it may be, with Christ himself calling, as to *Saul* (when he pinched some of his little fingers and toes, or other parts of his body,) *Saul, Saul*, why dost thou pinch or persecute me? Even me, the Head or Heart of all these Members, and the whole Body? for if any one member be pressed or hurt, the Head and all the Body is grieved or pressed also. And why do you press me, saith Christ? for in all their affliction, he is afflicted.

And certainly it is not more Natural, for the Spirit of the Body, or any one Member of it, to run up to the Brain or Head, then it is for the Spirit of Christ, and those that have received it, upon all occasions, yea alwayes to be breathing to God in Christ; Yea, to Jesus Christ himself, the head of the Body: And through him onely to God the Father, (that is the whole Deity) who is the head of Christ also; As Christ is the Head of his Members: Yea, as St. *Paul* saith, the Head of every man. and the Church is his Glory also, as his Fulness, even as the Woman is the glory of the man: and man is the Image and glory of God. So is the Church (and special Members, or Messengers of it, as *Titus* was) the Glory of Christ. So also, Christ speaketh in the Prophets, I will place Salvation in *Zion*, for *Israel* my glory. And again, Thou shalt also be a Krown of glory in the hand of the Lord, and as a Royal Diadem in the hand of thy God. Thou shalt be no more termed forsaken, but *Hephzibah*; Which also was the very Name of *Hezekiahs* Queen, living about that time. And again, that they might be unto me as a People and a Name, and a Praise, and a Glory. And although they then rejected that great honour offered them, yet it must be, and shall be; For God hath said it and ordained it. *The skies shall power down Righteousnesse, and the Earth shall open, and they shall bring forth Salvation.* And again, I will build them as at first, and I will cleanse them from all Iniquity, and I will pardon all their Transgressions: And it shall be to me (not onely) a name of Joy; But a Praise, and Honour,

our, (or Glory,) before all the Nations of the Earth.

Should not a Spouſe converſe with her Husband? Or ſhould ſhe be runing to his Father rather, or Himſelf, in all her wants or deſires? And yet his Father alſo will hear and Anſwer. For, he that ſpeaks to the Son, ſpeaketh to the Father alſo: And the Son ſpeaketh nothing of Himſelf, but as the Father ſpeaketh.

And That ſurely, is one great Reaſon why we ſhould ſpeak to Chriſt; Immediately to Chriſt: and to God onely, through Him. As of old they might not offer up their own ſacrifice, but by the hand of the Prieſt: So now he is our Prieſt & our High Prieſt alſo, to receive all the Vials of Inſence, even from the Elders who are Prieſts alſo; but the High Prieſt as the great Angel of the Covenant, offers up the Prayers of All Saints: And we ſhould bring them all to him; and deſire him to preſent them, with all our wants, and all our returns alſo, of praiſe and ſervice unto him. And this ſeemeth clearly the ſence of thoſe Scriptures that bid us offer all, we offer unto God, not only in his Name, but alſo, Through Him; preſenting them to Him, that he may preſent them to the Father. And our Immediate coming to the Father (while we ſay 'tis through Chriſt) though it may be lawful alſo in its ſeaſon, if rightly underſtood; Yet ſurely, may be fitter for that time when the Son alſo ſhall give up the Kingdom to his Father; that God may be All in All. Though it may be, Then, our Prayers ſhall ceaſe; Or be turned to Praiſes or Embraeings: as alſo with the Spouſe, when ſhe is not onely betrothed, as now, but maried alſo to Chriſt, as ſhe ſhall be. As the Revelation alſo repreſents her: when the New *Ieruſalem* comes down from Heaven, as a Bride decked for her Husband. And yet, Then alſo (which I have a little wondered at) She ſeems to be ſolitary a while; as if ſhe had left her Husband, and her heart alſo behind her, when ſhe came down from Heaven; and her cry all along, even to the very end of all the Revelation is, *Come Lord Ieſus, Come quickly. As if Chriſt were not with her, on earth.*

But the greateſt ſtreſſe of the Argument, may ſeem

to

to be in this, that God ſpeaks nothing to us now, but in, and through his Son. Our Prayers, Praiſes, ſighs and groans, if right, are but reflections back of ſomewhat ſpoken to us, ſpoken in us. Which muſt therefore be through Chriſt and to Chriſt Immediately, by His Spirit in us. Which or who, (for that is the Scripture Language) as he knows the mind of Chriſt, and ſo of God in him, and brings it into us; So he toucheth our heart, and makes it warble, as the Heart of Chriſt did, when God ſpake to Him, and in Him, to us. And he whoſe Spirit it is (that helps us by ſighs and groans unutterable) knows the meaning of his own Spirit. For, it is he, that maketh interceſſion for us.

Yea and in us alſo: ſo that all our breathings out to God, are but his breathings, by his Spirit in us. And in this ſence we may and do pray to the Father; as *Chriſt in us the hope of Glory* prayeth to the *Father of Glory* (ſo he is called) and the Father of mercies; as he is the Father of Chriſt, who therefore is both Grace and Glory, as the Pſalmiſt expreſſeth him, and yet ſtill the onely begotten of the Father.

Let me add alſo, that the Spirit in us crying Abba Father, is the Spirit of God made Fleſh, or in actual Union with Humanity: For elſe it calls not God its Father, and in us it ſpeaks its own Natural Language, for it ſpeaketh in us, Praying, Crying, Abba Father;

Our Father, (For Chriſts Spirit ſpeaketh, boweth, prayeth in us:) *Hollowed be Thy Name: let Thy Kingdom come*, for it is ours alſo; And if God be glorified in us, He will alſo glorifie Us with himſelf. Yea, he will ſtraight way glorifie us. *Let thy will be done in our Earth, as in thy Heaven*; Even in thy Higheſt Heaven (For in this Petition it is in The Heaven, but in the preface it is, in the Heavens, even all the Heavens:) For, *Thy will is ours alſo*, and not only wiſer, but better for us alſo, then our own will is, till fully moulded into thy Will.

And then a poor Soul dare ſay, *forgive us, even as we forgive*. We, and not I, but we, as all the members together; with the Spirit of the Head alſo; and in his Perſon too: which hath often made me hope, he meant and had promiſ-

promiſed alſo, (for our Prayers, or *His* in us, are good Promiſes alſo) to forgive more of his Enemies, then it may be, I ever thought or believed. Which I cannot much wonder at, when All his enemies muſt come to be at peace with him, as his wayes pleaſe the Lord. And when the ſpirit alſo ſhall come to Act His Kingdom (which it ſhall do in the Heart of His Spouſe; for the ſpirit & the Bride ſhal abide and Act, and ſhal ſtil Live together, as they cryed together here:) I hope it will alſo forgive more, then it may be, all men now believe or hope.

Yet as the Soul ſhould generally ſay, and pray to Chriſt, as the Apoſtles did, *Lord ſhew us the Father* (which is alſo his great promiſe to us, and his Father alſo, in his ſolemn prayer, *John* 17. *I have declared Thy Name, and I will declare it; that the Love wherewith thou haſt loved me, may be in them, and I in them:*) Yet there may be ſome ſeaſons alſo, in which a poor ſoul may think it ſelf ſo great a ſtranger unto Chriſt, or at ſuch a diſtance from him, that it may, and doth cry to the Father, *Draw me to the Son*; ſhew me thy Son; and acquaint me with thy Son: for I am a ſtranger to him, or at a loſſe in ſeeking Him.

And yet ſure, this is not very uſual in a Woman; or it may be, handſom, or civil for her, to come to a ſtrange man, and ſay, Pray Sir, acquaint me with your Son, that I may woe him. But when the Good man hath firſt broken the matter, in diſcourſe to the Virgin ſoul, and hath Invited and woed for the Son; Then doth the Son come (and is ſent of the Father) and woes the ſoul for himſelf: and yet perhaps till the marriage be, or at leaſt the contract or betrothing, It may ſometimes not onely be fit, but requiſit, to Treat with the Father alſo, for ſettlement of ſtate or other things.

But Then ſhe goes and ſpeaks and converſeth with the Son, when ſhe is Married, or at leaſt betrothed: which indeed is Moſt, if not All, that is yet done, between Chriſt and our ſouls; it may be, the whole Church yet, is no more but betrothed onely till the New *Jeruſalem*. Which yet in ſome meaſure doth come down and appear unto, and in, every poor ſoul, betrothed unto Chriſt. *For Je-*

ruſalem

ruſalem which is above, is Mother to us all The good *Sarah*, ſpouſe to *Abram*, *The High Father* (as the name ſignifies, before it was *Abraham*, a Father of many) rather then to *Iſack*, the Son, who was not married, till his Mother *Sara* was dead. Though perhaps, That was onely to the *Gentile* Church, brought out of *Syria* (a *Gentile* Land) after *Sara*, the Jewiſh Church was dead, or gone. But ſhe muſt appear again, and that out of Heaven alſo: where the Woman firſt appeared as a great wonder, in the perſon of the Wife of *Jaacob*, as ſome think, or Mother to the twelve Patriarchs; preſented there (as in *Joſephs* Dream alſo) by twelve ſtars, round about her. But there is more in it, ſeeing ſhe was alſo in the Sun, or clothed with His Light and Glory, Having alſo the Moon at her Feet, and a crown of twelve ſtars about her head, of which we may ſpeak more hereafter.

And when the Virgin is eſpouſed, then ſhe begins to ſpeak freely to Her ſpouſe. And I know not any more ſure character, of being ſo betrothed unto Chriſt, then ſuch a free converſe with him, as our friend, our Brother, Yea, our neerer Relation. And yet truly, we do not receive His ſpirit, (but ſome glances onely, through his eyes or mouth, at a diſtance, if we may ſo expreſſe it,) till we be actually married; which is ſcarcely conſummate in this Life: though it may be alſo, at the coming of the new *Jeruſalem*.

So that all we ſpeak or do, of Praying, or ſuch manner of converſe, as is yet uſual with Chriſt, is in our way only, Yet as betroathed; rather than in our end, or ſpiritual enjoyments of him in the marriage bed: where only we ſhall fully receive his Spirit. And thoſe whom he ſent as his Father ſent him, received it, but as in his breath; for he breathed on them, ſaying, *Receive the Holy Ghoſt*. And afterwards alſo they received but the firſt fruits of the Spirit; as themſelves expreſſed it: ſaying alſo it belonged unto all the Lord ſhould call. For it was then but the Feaſt of Pentecoſt, or fiftieth Day of firſt Fruits, and that but of Barley. O but now we wait, and hope, and expect the Feaſt of Tabernacles alſo (and the latter Rain,

Rain, as the former little drops) even the greateſt Feaſt of Tabernacles; which all Nations alſo muſt keep with Iſrael; when they ſhall joy as at Harveſt; even at the end of full Harveſt, when all the fruits of the Earth ſhall be gathered in: and all Nations alſo ſhall come flowing in; as the fruits of all the Earth, in that ſolemn Feaſt. Which was acted alſo in a Type, as we may ſay, of ſomwhat to come; when, in the laſt and great day (of the many Feaſts, of that great Feaſt, of all the Feaſt of Tabernacles) Chriſt ſtood out, and cryed, as the Goſpel ſaith, *O every one that thirſteth, come unto the Waters, and he that believeth on me*, as the Scripture ſaith, *out of his belly ſhall flow Rivers of Living Water*; as alluding both to their cuſtom of drawing and powring out Waters from *Siloam* (with joy from the wells of Salvation;) and alſo to the moſt remarkable place in *Zech*: where all Nations are invited to that Feaſt; that they might have Water, and the Rain of Heaven.

And it may be, he that can rightly count the time between the Feaſt of Pentecoſt and Tabernacles, may gueſs alſo when that latter Rain, or fuller powring out of the Spirit ſhall be. Which in general, was in the ſeventh Month; yet by another reckoning, at the end of the yeer: as the ſeventh Day was the end of the week. Even as Gods appearings and Angels alſo were generally towards the end of the day, or about the evening Sacrifice: which is one of many Reaſons why I think the Lords Supper was and now ſhould alſo be, at Supper, or at Evening, rather then Morning.

And to all yet ſaid, to perſwade us in our prayers, to direct our hearts, and words to Chriſt; and to God, only as he is in Chriſt (as of old in the Tabernacle between the Cherubims of Glory over-ſhadowing the Mercy Seat, covering the Ark) I may add, That Prayer is a Dialogue between our Soul and God, indited by the Spir it of Chriſt: which differeth from the Spirit of God; as being That cloathed with fleſh, and actually united to a Humane Spirit; which the Spirit of God, as God, or of the Father,

as such, is not. Which distinction it may be St. *John* observeth, by the Holy Ghost in Heaven; One with the Word and Father: and by the Spirit on Earth, or in the fleshly Members of Christ. Now as Christ in the daies of his flesh, did offer up strong sighs, and groans, and tears, and prayers; yea, and himself also; by his eternal Spirit; unto him that was able to save him; and was heard in all he feared or prayed: So doth he now, by the same Spirit, in the hearts, or flesh of his Members, which are here on Earth. Yet so, as all those Members give up their Spirit to their Head; (As the Elders also in the *Revelation* present their Vials full of Prayers of Saints to the Lamb:) and he, as the great Angel of the Covenant, mingles them with his dayly Incense, in his Temple, and presents them all, even all the Prayers of all Saints, to his God and his Father, and their Father, in and through him. They all being indeed but his own sighs and groans, or motions of his own Spirit, in his Members.

That we may yet more cleerly understand this, let us first consider how Christ prayed to his Father; and then, how the Christian prayeth unto Christ, or to his Father, through Christ.

As the Apostle saith, *God was in Christ reconciling the world to himself*; so, in a right sence I may say, God was in Christ, Praying or speaking to himself; even as our Soul communes with it self; or as a man communes with his own Heart: a Phrase we find in the *Psalms* or other places of Scripture, and we may use it to illustrate This.

For which also, I may cite that notable passage of our Saviour, (which I somtime look upon as one of the Keys, to open and discover the rich, but hidden, Cabinet, of the Mysterious Scripture) where he doth so plainly tell us, that he never said one word of himself; and yet he said all that was ever said by God; for he is the only Word and Mouth of God: and in the Prophet *Esay* he tells us plainly, that he said all that was ever spoken; and yet, now he tells us that he never spake one word of, that is, From Himself: or of his own: but of and from his Father; and what He said: yea and As, He spake it, unto Him;

Him; ſo he repeated it. Being (as it ſeems) but Gods Holy Echo, to repeat thoſe Words, and only Thoſe, his Father ſpeaketh of himſelf, and in himſelf, and to himſelf.

As if Chriſt alſo, compared with God, were ſuch an Infant, that he could not ſpeak one ſentence, word, ſillable, or letter, but as God ſounded it before him, and In him, and To him: and ſo He, only Ecchoed back ſome little part, it may be, as the latter end, or loudeſt part of that Infinite Diſcourſe, the Father had, and hath to Him, from all Eternity to al Eternity.

Thus when God ſaith, in and to Chriſt, *My Son, Give me thy Heart*: Chriſt then as it were ruminating or repeating in himſelf, what the Father ſaith, He Ecchoes back, *Give me Thy Heart*: And ſo it ſounds as a Prayer. To *Bow down*; He cries *Bow down*. To *Seek my Face*; *Seek my Face*. And at length his Spirit cries (in his Members alſo) *Thy Face I will ſeek*; *Lord Hide not thy Face from me*. So that the Head only properly ſpeaketh in Prayer; but His Members draw, alſo, by the ſpirit of the Head, reſting and ſighing, In Them.

Thus, we have ſeen a tender Mother or a Father, Teaching their children to ſpeak, and do, and go, by ſpeaking To them, in them, as it were; and going, bowing, kiſſing their hand; and Doing All before them, and as much as they can, in them, That they would have them to Do and ſay. Bow down, They ſay, and kiſs your Hand, and ſay, I am your ſervant; or the like; by doing, and by ſaying, what they mean, their child ſhould do or ſay. And then, he ſtammers after them; and after many Eſſaies, comes at length to ſtumble on that geſture, poſture, carriage, word or work, the Parents have been often Teaching Him, or ſpeaking In him. For, one may ſpeak his heart out, to a child, or other perſon, who will never learn and Do, till he have the Fathers, or the Teachers ſpirit, or his meaning, and his Meen, by accent, geſture, or ſome other way, rather than by word only, impreſſed on him. So, that we ſee our children, and ſuch as are acquainted with our ſpirit can diſcern and

underſtand our minde, by becks, or nods, or looks, or otherwiſe, ſomtimes without words; and ſomtimes directly againſt our words, and quite and clean contrary to our words. As, when we ſay, O well done; perhaps they know we mean Ill done; and when we ſay now fall, or go do, ſo or ſo; they underſtand we mean they ſhould not fall, or do ſo: and many other things we ſpeak by way of tempting, or of Irony, or otherwiſe, directly contrary to our words.

It being Thus alſo in the Scriptures: where oft times the ſence might be gathered by accents, ſtops or pauſes, with the ſigns of queſtions, parentheſis, and Ironies, with many other things, which are now very hard to underſtand, eſpecially in the old Teſtament: This is one of the many reaſons, why we cannot pretend to the full or True ſence and meaning of the Scriptures, without That Spirit which did make them, and interpret them, as Chriſt pleaſed to give out through all the ſeveral Ages of his Church. Which yet poſſibly might differ as the ſence and underſtanding of an Infant or Minor, differs much from That of a Man, a Wiſe Man: who now ſees another ſence and meaning of his Fathers words ſpoken or written long ſince, than he once did or could do, by many readings. And this differing ſence and underſtanding, even in Principles, may ſomtimes occaſion or cauſe different Practice alſo among good men, and children of the ſame Father; in the ſame or ſeveral Ages. Which we might obſerve from the difference of Judgment and Practice, that I ſay not Affection, found among the Apoſtles themſelves, and the moſt primitive Chriſtians, about the good Will of God to the Gentiles, and about the Law, and Circumciſion; that I ſay nothing of the Nature and Office of the Holy Ghoſt, or of Chriſt himſelf, in Perſon, Natures, Offices; the manner and the Vertue of his Death and Reſurrection; with the Form of his Government and Kingdom; with his Coming again, and Judgment: which are ſo cleerly written in the old Teſtament, and yet ſo little underſtood by Them, or Us either; even to This day.

And

And as the Spirit of God in Chriſt, doth ſay and do, all that Chriſt ſaieth, prayeth, worketh; ſo alſo, doth the Spirit of Chriſt, in his Members: ſo that every one of them may truly ſay, I cannot ſpeak, or pray, or do, any one thing, pleaſing to God or my ſelf (if I know my ſelf) but what the Spirit of Chriſt, my Head and Father alſo, as my Spouſe, ſaieth, prayeth, doeth in me. I do nothing of my ſelf, and I ſay nothing of my ſelf; but what my Fathers Spirit worketh, ſpeaketh in me. What and How he ſaith in me, I ſay; and what he doth, I do: My Father worketh hitherto, and I work: but my Father worketh what I work. And This takes me off, from ſolicitous Care what to ſay, or do (as well as what to eat and drink) becauſe it is given, in that hour, by our Fathers Spirit. For, *Without me*, ſaith Chriſt, *you can do nothing*; and by Him, we may both do, and bear, and ſuffer, All things. All our Fruit is found in Him: whoſe Dew, is as the dew of Herbs. As the Dew of the morning, from the Womb of Eternity.

Now as the ſpirit of God never comes on us, or ſpeaks in us, or to us, Immediately, (as from the Father, to his Onely begotten Son) but only mediately, through Chriſt; who is the Mouth and Word of God: (which may be one character to try the ſpirit in ſome, theſe dayes, that pretend to immediate voices from the Father, concerning His Son Jeſus; whereas God ſpeaketh not to us, but through his ſon Jeſus:)

So when we ſpeak to God, we do not, may not, yet ſpeak to him Immediately: but through Chriſt, and to Chriſt; that He may ſpeak it unto God his Father, Even as God ſpeaks to Chriſt, and ſent him a new Revelation, after his Aſcenſion, that he might ſpeak, and give it to his Members.

As I cannot ſpeak Immediately to the ſoul or ſpirit of a man (though he be with me) but through his ear or eye, or ſomewhat of his outward man or body. So I yet cannot, may not ſpeak to God, but through his outward man; if I may ſo ſpeak of Jeſus Chriſt: and yet I ſpeak to a mans ear, or eye, or outer man, that it may reach alſo to his heart, and ſoul, or ſpirit, and may affect that alſo. And

ſo

ſo I ſpeak to Chriſt alſo, (as the Outward Man of God,) that yet it may affect his heart, the very heart of God his Father, who is in him. And I tell him, that I do no ſo worſhip him, or pray to him, or truſt in him, as a Man only or mainly; for I am forbidden to put my truſt in any man, or in the Son of Man himſelf, as Man onely; but as he hath God in him, and the Heart of God in his heart: Yea, is One with God his Father: and ſo One, that there is no other God beſides him; as himſelf often ſpeaketh in the Prophets: where he alſo calleth himſelf the firſt and the laſt, (as in the *Revelation*) and the onely True God; and ſo he is called the Onely Wiſe God our Saviour.

He is ſo perfectly One with the Father, that when we ſee him, we ſee the Father alſo; and we pray to the Father, when we pray to him: who is the everlaſting Father, or the Father of Eternitie, or World to come, as ſome tranſlate the Prophet *Iſay*. So that we may ſay to him, *Our Father, let Thy Name be glorified, and Thy Kingdom come*, for it is the Fathers alſo. And it may be marked, that Our Saviour taught that Prayer Twice; firſt to the Multitude, in his ſermon on the Mount: and 'tis no little comfort for them All to ſee their leave or Right to cry *Our heavenly Father*. Afterwards alone, and praying, ſome or one of his Diſciples came and ſaid, *Lord teach us to pray*; (for Thou haſt Told us a Prayer before, but now we pray thee *Teach us to pray*) even as *John* taught his Diſciples.

Then he ſaid, *When you pray, ſay Our Father*, &c. much as before; but then he ſaid, *After this manner therefore pray ye*: and 'tis there, *Forgive us, as we forgive our Debtors*: but in *Luke*, to his Diſciples in private, it is, *Forgive us, for we alſo forgive all our Debtors*. Which is better rendred ſo, then ſome that read it, *Thoſe that Treſpaſſe againſt us*. But it ſeems plainly to allude to that Law and cuſtom of remitting debts to all their Debtors, as the Law required, in the Jubile and other ſabboth years: and ſo they might ſpeak it more ſenſibly, then it may be we, or I now can; if we ſhould render it, *Forgive us as we forgive all that treſpaſſe againſt us*. Yet I have ſometimes thought that Chriſt even drives us to Himſelf, when we dare not ſpeak thoſe words to the Father.

Yet

Yet to ſpeak freely, the ſpirit of Chriſt in a Chriſtian, is or will be very free; and 'tis hardly at Any time, much leſſe at All times, tied up to a form of words (or kept in rank and file, of any One mans Method:) but as God leads it. And our experience may ſhew us, that ſome times we think to ſpeak to God, and we find our ſelves ſuch ſtrangers to him, or at ſuch a diſtance, that we flie to Chriſt and cry, *Lord ſhew us the Father*, and *Lord teach us to Pray*, as *John* taught his Diſciples; Yea and better too, as Thou art a better Teacher. At another time, it may be, we bow down and think to ſpeak to Chriſt, and then perhaps, we find a damp upon our ſpirits, unto him, and ſome eſtrangement from him: ſo that we flie to the Father, and cry, *Good Father, ſhew us Thy Son*; Draw us to thy Son; yea draw us heartily, that ſo we may know him more, and better then ever: for, we are ſtrangers to him. And I have known ſome, that uſually began their prayers unto Chriſt; or at leaſt bowed their ſpirits ſilently to him, before they ſpake to God; and deſired Chriſt both to help them expreſſe their own wants, and then alſo preſent them to His Father; Praying in them, to His Father, while they bowed in his ſpirit, crying, as he bad his children ſay, *Abba Father*; for all perſons, and for all things, they ought or might pray for (which perhaps are more then they are Tied to) and ſo uſually they concluded with the plaineſt ſence, rather than words of the Lords Prayer. Which alſo ſeemeth to have been a more ancient cuſtom in the Church, than only of late; when ſome diſcourſed only, what they wanted, or would beg of God. Which yet I ſhould not diſallow, if done with ſuch an Heart, and life, and Power, and Spirit, as it may, and yet I hope, it will be done, among the Churches of Chriſt.

But I may ſum up all in this, the good Father, by the Holy Ghoſt, in his Ordinances, firſt breaks the Match to the Virgin ſoul, and ſhews her great want of an helper, in her wretched and forlorn eſtate. He tells her alſo, he hath a Son, who will uſe her kindly and tenderly, if ſhe will accept him. Then, he ſends the Son, a woer; and till all

be agreed, for portion and joynture, and other things, the Treaty is much with the Father; who alſo giveth aſſurance of his hearty conſent to the match, and to his making good all the Son ſhall promiſe: and indeed, is as it were, his Sons ſurety, to the poor ſoul. And when the Son is admitted, yea and contracted; he ſtill uſeth his Fathers Name; and bids the ſpouſe be confident of all his Father ever promiſed. And if there do ariſe any doubt or ſcruple in the matter, or manner of contract, dowrie, or the like; the ſoul hath not onely leave, but moſt great encouragement, to go and ſpeak to the Father: as alſo to reconcile any difference, or ſtrangeneſſe that at any time ſhall riſe, or ſeem to be, between the parties. But when they be married or eſpouſed, the Son uſeth her ſo ſweetly and kindly, that ſhe never hath occaſion, much leſſe cauſe to complain to the Father (which yet ſhe might freely do upon any cauſe:) but ſhe is ſo wholly taken up with the ſpouſes affection, and moſt hearty love; that her main converſe, and ſolace of her life, is with Him: Though ſhe often aſk her Father Bleſſing, and very often bow to him, with moſt child-like Reverence and dutiful Love, rather then fear; which if ſervile or ſlaviſh, is exceeding much diſpleaſing unto God and Jeſus Chriſt, and to the true genius of a Chriſtian, eſtabliſhed with a free, Noble, Royal ſpirit.

Have we not a Type and Emblem of this, or ſomewhat more, in *Caleb* and his ſon, and daughter *Achſa*. *Caleb* As the Heart (it ſignifies) and may ſhadow out the Heart of God, whom he wholly followed, with an honeſt, plain, upright, which in ſcripture Language, is a perfect heart. He ſaith, who ever conquers *Kiriath Sepher* (which may note the book of ſcripture, which was alſo called *Debir*, that is the Oracle:) ſhall have my Daughter, and my bleſſing with her. *Othniel* conquers it (and afterwards is made a Judge, and ſaves his people from the cruel Tyrant:) and he getteth *Calebs* Daughter. Who firſt moveth her Huſband to aſk a field of her Father: and afterwards freeing her ſelf from her Aſſe, (or beſtial nature) ſhe boweth her ſelf to her Father, and aſks him in her own perſon; ſaying,

ſaying, O my Father, *Thou haſt given me a piece of Earth, O but give me thy Bleſſing with it; and a ſpring of Water.* So, he gave her, both the *Upper and the Lower Springs.* An Hiſtory, ſo repeated in the Bible, that I have often thought ſome great matter is in it.

Beſides, that it cleerly ſhews us the Heart of God; ſuch an infinite Fountain, ſtill flowing up, and flowing over; that he is ſo far from being drawn dry, by our ſucking; or from being diſpleaſed, at our Aſking, and Begging of him; that he expects rather that all we have received from him, even by his Sons Aſking, ſhould but encourage us yet, to aſk more, and more ſtill, as we receive more from him. And when he hath given us a Field, or a piece of Earth, He expects we ſhould aſk his Bleſſing, even the rather, and the Springs of Water. Even as our Father *Abraham*; when God came to him after his great deliverance from the four great Kings (which may be Types, as their names import, of the four great Monarchies; that ſhould captive his people, and the good men of the world alſo, till He ſhould bring back their Captivity, and the Captivity of *Sodom* alſo (to be paralel'd with the 16. of *Ezekiel*;) juſt before the appearing of *Melchizedech*, reſembling Chriſt in his ſecond Coming; Purſuing them to *Dan*, even to the great Judgment, as the place imports. And when God might ſo juſtly expect that *Abraham* ſhould have been bowing down in great Thankfulneſs for That deliverance; *Abraham* ſaies not a word of That, but is Begging a new boon; (O the mans confidence!) and cries, *Lord God, what wilt thou give me?* as if he had received nothing yet, or at leaſt very little, in compariſon of That he knew the Infinite Heart of God ſtill had, for him; and was ſtraitned, till it was more drawn and ſucked. And the Mothers Breaſt is ſomtimes ſo full, that ſhe is glad of a ſtrangers child to ſuck that which her own child cannot maſter.

And when it might have been expected of the Daughters of *Zelophehad*, that the modeſty of their Sex, ſhould have kept them ſilent; or the ſhame, or ſorrow, which they ſhould have born for their father, being cut off, in the

Wilderneſs, and dying in his ſin; and they left Orphans and Virgins: Yet they ſue for their Inheritance. And the Lord heard it, and it pleaſed him ſo, that upon this occaſion he Enacted a new Law very beneficial to Women, who had therefore much cauſe to remember, and bleſs the memory of theſe Daughters. And God was ſo far, from upbraiding them, or their father, that he anſwers, *They have well done*, or well ſaid, and rightly too, in what they ſay; (in that they do not judg themſelves unworthy of eternal life; ſeeing it is the gift, & the free gift of God.) For, the Fathers ſin, may not forfeit the childrens Inheritance. Nor ſhall the child die, or loſe his Inheritance, for the fathers ſin. Which may not only be conſidered by thoſe that ſo deeply ſtain the childrens blood, for the fathers ſin (perhaps contrary to the Laws of God, and Practice of his People in ſeveral Ages, through the Scriptures:) But it may be alſo carried much further, (and Higher alſo perhaps; even to our firſt Father in Paradice) then I ſhall urge it now. But the very Orphans of *Edom*, even of hated curſed *Eſau*; are yet bid in *Jeremy*, to come to God and truſt in him; who will preſerve them alive, and be the God and Father alſo of the fatherleſs and widdows; even of thoſe alſo that die in their ſins, and are cut off, for their Tranſgreſſion, or Rebellion. Which is alſo but ſuitable to that good Law in *Deut.* (which I hope ere long we ſhall find and ſee, lying on Chriſt alſo, who was made under the Law, even the whole Law; and ſo under this Law alſo:) When thou goeſt to War with any people (How the excepted Cananites were alſo received to mercy, we may ſhew anon) *Thou ſhalt offer peace; and if they Take it; Well: They all ſhall live. But if they refuſe, Thou may'ſt ſlay the men* (and ſo 'tis ſaid, they ſlew the Males of *Edom*, or *Amalech*, a branch of *Eſau*; and the Jews add a ſtory of *Joabs* wrath to his Maſter that ſhould have taught him the difference between *Zachar* & *Zecher*; Male and Memory:) But though the Men might be cut off; yet the Women and children might not; but even by that Law (and ſo Chriſt practiſed to *Edoms* Widdows and Orphans;) They muſt be kept alive.

Thus,

Thus, ere I am aware, I am come to that great Argument, for ſpeaking and Praying to Chriſt; which I ſhall more fully inſiſt upon; as the richeſt Pearl of all, I can yet produce for comforting afflicted minds and conſciences.

I ſpeak, and Pray to Chriſt (and have great comfort in it, through his grace;) not only becauſe he ſpeaketh All that ever God ſpeaketh unto me, (and ſo, ſure, in all Chriſtian civility, I ſhould ſpeak to him again:) But alſo, I may, and can, and dare, and ſhould ſay, That, even many things, to Him, which I dare not, cannot, may not ſpeak, to the *Father*, as *Father*: But that he ſee them anſwered and Done, by his Son: whom I Therefore preſs upon. And it may be, Theſe Things (which I ſo may ſpeak to Chriſt only) are the beſt and ſweeteſt, I can yet preſent to Him, or expect his Returns upon. Which alſo fleſh and Blood, I hope, did not reveal to me; but my Heavenly Father, in his Drawing me to Jeſus Chriſt; and Teaching me ſome little of That Truth, which is in Jeſus; and ſome little of his Love which paſſeth All knowledg: which yet All Saints muſt come to Taſt and ſee, that ſo they may be filled with All the Fulneſs of God. And He that hath heard and learned of the Father, will come unto Chriſt; and by Him to the Father.

I may ſay to Chriſt, O Lord Thou art *the ſeed of the Woman*, promiſed to bruiſe, or *break the Serpents Head*: to looſe his knots, *diſſolve his Works*; yea, to *deſtroy him who had the Power of death, which is the Devil*. Or, as the *Pſalm* expreſſeth it, *He ſhall break in pieces the Oppreſſor*. And the Prophet *Eſay* Thus, *With his ſore and Great, and ſtrong Sword, he ſhall puniſh Leviathan*, the piercing or the *Croſſing Serpent*; *even Leviathan*; (for he that made him, can cauſe his Sword to approach to him) *That crooked Serpent* (laughing at the ſhaking of our ſpears, and ratling of our Quivers;) *and ſhall ſlay*, quite ſlay, the *Dragon*, in the great Deep. To which the *Revelation* alludeth plain enough, both in the *Serpent* and the *Dragon*, in divers places. And, as he is the Womans Seed, ſo is he alſo, the

ſeed of *Abraham*, and That bleſſed Seed of Promiſe, in whom not only All Nations, but alſo All Families; and every Family of the Earth ſhall be bleſſed: as is expreſsly promiſed, more then once. And *St. Peter* citing that Promiſe, concludeth thus, *God hath ſent him to Bleſs you, in Turning every one of you from his Iniquities.* So that I may alſo ſay to him, Thou wert promiſed to Bleſs me; and ſent to Turn me from my Iniquities. Thou wert made Man for my ſake.

Thou art alſo my Kinſman: Bone of my bone, and fleſh of my fleſh: and did Any, ever, hate his own fleſh? May I not call him *Brother*? and ſay unto him, that a *Brother, is born for a day of diſtreſs and ſorrow?* as the wiſe man tells me. And he doth not only give me leave, but councels and commands me, not only *to lift up my voyce to Wiſdom*, and cry after her, but alſo *to call her my Siſter*; and to *Underſtanding* I am bid to ſay, *Thou art my neer Kinſwoman.* And is not this Wiſdom the Spirit of Chriſt? Which is yet promiſed to ſtand in every ſtreet and path; and that *ſhe ſhall cry* (for, ſo it is promiſed in the future time, yet to come; and not only time paſt or preſent, as ſome render it.) Yea ſhe crieth, *and ſhall cry*, to *All the ſons of men*, to *All the ſimple ones.* Yea 'tis expreſsly ſaid ſhe *ſhall* cry to the *Scorners* alſo; *How long will you love ſcorning? Turn ye yet at my Reproof, and I will yet powr out my ſpirit on you.* And again in another Chapter, 'tis alſo, *Shall not Wiſdom cry? ſhall ſhe not give her voyce? by the way, in the paths, at the gate, ſhe ſhall ſhout, and at the entry of the City, and the coming in at doors: Unto you O men I will call, and my voyce to the Sons of man: O ye ſimple, underſtand Wiſdom; and ye fools, be ye of an underſtanding Heart.* And again, *I love them that love me; and they that ſeek me early ſhall find me. And my delights both were, and are, with the ſons of men: Now therefore hearken to me.* And to this Wiſdom, which is There deſcribed as begotten by God (the ſame word uſed by *Eve* of *Cain*, I have *Gotten the man Jehovah*:) even in the beginning of his waies, before his Works of old, &c. (which is plainly Chriſt:) and yet, to This *Wiſdom*, I am bid to call her my *Siſter*, and *my neer Kinſwoman.*

Kinſwoman. So that I wonder not at the Divine Rhetorick of Thoſe that cried after Chriſt, *O thou Son of David, have mercy on me.* For, by This, he was their Neighbor, and their *Brother*; *born for a day of ſorrow.* Which was alſo caught, and preſſed, by the poor forlorn and curſed Woman of *Canaan*; though Chriſt was firſt ſilent, and then called her as a *Dogg*, but at length helped her with much compaſſion, as a Neighbor, or a Brother: which is large enough to reach a *ſtranger* alſo, and an *Enemy*; as we ſee, by his own anſwer to him that ſaid, *Lord, who is my Neighbor?* and it took in, a *Samaritan*, with one of *Jeruſalem*: though at more deſiance, and diſtance of heart and affection, than of Place or Nation. For this alſo ſee the 2. of the *Hebrews*, and the 10. laſt verſes.

And we may ſee, what a ſtreſs, God himſelf put, and would have Us put, upon This, that Chriſt is our *Brother*; by That Great Promiſe in *Moſes* (cited ſo often in the new Teſtament) *I will raiſe them up a Prophet, from among their Brethren, like unto Thee*: which words are alſo expreſsly repeated ſeveral times in the *Acts*. *A Prophet of your Brethren, like unto me.*

Which is alſo the more conſiderable, becauſe in the very next Chapter before This Promiſe (of Raiſing up a *Brother Prophet*) It is alſo ſtrictly commanded, that when, at any time they deſired *a King*, they might not chooſe a *Stranger*, which was not a *Brother*; but *from among thy Brethren, ſhalt thou ſet a King over thee.* Which is alſo ſeveral times preſſed and repeated with an eſpecial Emphaſis, on that of a *Brother*, and from *among your Brethren.* So that, I may now tell Chriſt, that I neither do, nor may, receive him, either as a *Prieſt*, or *Prophet*, or *King*, but as he is, and ſo muſt be, *My Brother.* Elſe he is not *That Prophet*, which the Lord promiſed to raiſe; nor may I chooſe, or ſet him *King*, over me; except he will own himſelf to be my Brother: and ſo carry himſelf towards me, and muſt not exalt himſelf above his Brethren.

Which was read, it ſeems, at the Coronation of their Kings: and the Jews tell us of ſuch piercing looks, at the Reading of This, before *Agrippa* was admitted, or Crown-

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ed for their King; that Himself also could not hold from Tears: because he was not their *Brother* Born, but only made.

And when their King was chosen, and set over them, He is Bounded and limitted in that Law: and the great Reason is added, that his Heart be not lifted up above His Brethren.

One of the great things required of the King, set over them, was This, That when he sate on the *Throne of his Kingdom*, he should *write him a Copy of the Law, out of that which was before the Priests: and he must read therein, all the daies of his life, that he may learn to fear the Lord his God, to keep all the words of this Law, and these statutes to do them*: as we read expressly in the 17. of *Deuteronomy*.

The Phrase of *Writing, when he sate on the Throne of his Kingdom*, hath made me remember, that when the Revelation hath, with very great solemnity, brought Christ, or the Lamb, to the Throne of his Glorious Kingdom; *He that sate upon the Throne said*, Behold *I make All things* (even All things) *New*: *Write*, (saith He, to St. *John*) *For, these words are true and faithful*. And is it not a most sweet Promise? seeing All, in Christ Jesus, must be *New Creatures*; that Himself promiseth to make *All New?* Yea and that also sitting on his Throne; and bidding it be written; with a Be*hold* also before it, as a faithful and True saying: of Him also, who before his death, promised, that being lifted up, he would *draw all men to him*. And being lifted up, and set on his Throne, instead of Writing the Law, in Tables of stone, or other materials, he promiseth in the Prophets, to *Write it in our Hearts*: and by that also to make us New: and to give us a *New Heart*, and Mind, and Spirit; yea His Spirit in us: and by This to make us *New*.

Another great matter, to be pressed also, upon Christ our King (sitting on the Throne of his Kingdom) out of that very Law of *Moses*, is this; That he must so *Write the Law, for himself*; that he must *study it*, and *Keep it also, all his life*. Even the very same Law, he gives, and governs by; he himself must *Write it*, and *study it*, and *Keep it To us*, all his daies.

Which

Which St. *Paul* alſo hath taught us, ſaying, That he was not only *made of a woman* (as we obſerved before;) but alſo *Made Under the Law*: and that he was made *Like us in All things* (but ſin) and therefore in *Obedience* alſo. Nay, as if it would be vain to promiſe the Law written in our hearts, before it was written in his own; he profeſſeth in the fortieth *Pſalm*, that it was written of him, that he ſhould *do the Will of God*; even the whole Will of God; yea it was written in his heart alſo; ſo that he came to do it; and delighted in it, even with his whole heart. As we alſo find the Law, written over, a ſecond time, by God himſelf, in the new Tables alſo, that *Moſes* (as the forerunner of Chriſt) had prepared, after he had broken the Firſt Tables, made and written by God; as an Emblem of our Hearts written and broken alſo; yea and renewed too, by the Law, new written in them, and put in the *Ark* (a Type of the *Heart*) covered by the *Mercy Seat* (repreſenting Chriſt alſo; covering and comprehending the *Law*,) over-ſhadowed alſo, with the Cherubins of Glory: as the Seat and Throne of God, dwelling between the Cherubins; who ſtand prying into the Ark, or Heart of Man, and the Law in it; ſeeing by *the Churches, the manifold Wiſdom of God, is made known* to the very *Angels*; who thus pry into the myſteries of Chriſt.

This I take to be one of the ſweeteſt things, I ever learned, or can teach another; that the ſame perſon who is to Teach, and judg and govern me; is made under the ſame Law with me. Yea rather more than I, or the firſt *Adam* was; who was Put, or Brought under the Law, rather then Made under it; as Chriſt Was. So that he, can as ſoon caſt out his own Being, as he can, caſt out the Law of God; or any one Title of it, from his own heart. Which hath it All ſo moulded, and rivetted into it ſelf, that *Heaven and Earth ſhall paſs away*, much ſooner, than any one *Tittle, or Jota of the Law of God, paſs away*, or be unperformed by him. For, he came not to diſanul the Law; but to perform it in his own perſon, moſt of All. And while others diſpute for whom he did it; I aſk only, Whether we think or doubt he did it not, in his own perſon? Which is one

of the greateſt things I therefore ſtudy; that by ſeeing All the Law, in its greateſt Latitude, I may ſee the Duty of Chriſt, (for, I may ſo ſpeak with Reverence) and his great Obligation both to God and Man; and his Joy, and Delight; being written in his Heart to do the whole Law of God.

So God ſpake to *Joſhua* (that great Type of Jeſus) Thou ſhalt divide the Land, and make them poſſeſs it, only be ſtrong that thou mayeſt obſerve to *do All the Law of* Moſes *my Servant*, that thou mayeſt be wiſe, or proſper, in all thou doſt (which is *Thence*, in the *Pſalms*, and to *Solomon* & divers others) *and I will never leave thee*. Which is alſo applied to us All: in the Epiſtle to the *Hebrews*, with ſo many repetitions, as God ſpake it ſeveral times to *Joſhua*.

That which deſtroyed Iſrael, was obſerving the Laws of *Omry*, or other Kings among them; and leaving the Law of God, which was ſo good, and juſt, and wiſe, that all Nations alſo ſhould ſay, they were a wiſe people that had ſuch a Law. Which indeed made them the people of God, and ſo owned by him, ſo long as they accepted and owned his Law for their Rule. And he never caſt them off, till they choſe a *ſtranger* for their King, and a *New Law*, to govern them.

Yea the great badg of Antichriſt (which we ſhould hate) may be, to place himſelf above the Law, and think to change the Law, which God hath promiſed to magnifie among all Nations.

And although it be exceeding ſweet, to ſee and know that he was made under the *Suffering* part of the Law: In all its heavy Threatnings and its Curſes alſo: ſo that all the Waves of God, and all his Billows, rowled over him: and all his Arrows, did ſtick faſt in Him; (and in *Job*, *David*, *Heman*, *Jonah*, but as Types of Chriſt, and partakers of his Spirit, and acting ſome part of his Sufferings:) and when God had ſo powred out his Anger, his Soul reſted, his Spirit was quiet, and he will be no more angry: as he often ſpeaketh; as an angry perſon that hath vented his heat and is quiet. So, was he in Chriſt, when he had born his Wrath, the Fathers Soul Reſted in him, and his Spirit is quiet:

quiet: ſo that he can be no more angry. But we may come to him as the Pſalmiſt, *Lord, Thou haſt turned from the fierceneſs of thine anger, and haſt put away all thy wrath* (even All thy Wrath in Chriſt:) Why then ſhould it lie on us thy poor Worms? O *Turn us therefore* as thou haſt turned thy ſelf, and Reconcile us alſo; ſeeing Thou art Reconciled; and art in Chriſt alſo Reconciling the World to thy ſelf, and not imputing ſin. Yet becauſe this hath occaſioned ſo many diſputes, How far, and for Whom, or How many, he ſo bare, the Curſes of the Law; I ſhall therefore Now rather conſider the *Doing part of the Law*: and what it required of Man to Man, as well as to God. There being no doubt at all that I know, but that he was made under this, to All, and for All, the Law required it. So that now look what ever was required of man, either to God, or to man, Chriſt was ſurely made, and put himſelf under all that; as his Duty to God alſo; whoſe Law lay upon him, and was written in his Heart alſo, as his Pleaſure, Honor, Joy, Delight and Happineſs; as to be made and kept in the Image of God.

Though alſo the Suffering part, would ſoon be cleerer to us, if we did conſider That the Infinite God could have no other fit and full Object of his Infinite Power, and Juſtice; or could ſhew the ſtrength of his Almighty Arm, the Power of his Wrath, or its heavy weight in no other But himſelf only, or his own Match, and his Fellow: which ſurely, no meer finite Beeing, was, or could be. If we therefore may imagine God could be any more Angry in Time, then he was from all Eternity, before the fall, or ſin of any Creature: (which ſure he could not be in himſelf, but to manifeſtation, and as he maketh us afraid, we judg him Angry:) Or, that he had a mind, or ſaw it requiſite, to ſhew his mighty Strength and Juſtice, with the Power of his wrath to the uttermoſt: yet ſure, he would not chuſe a little Worm to ſhew it on; (or ſuch, as are much leſs than the duſt of the Ballance; or a drop of a Bucket; even nothing, leſs than nothing;) When he had his full Match; and Fellow, which his Sword might challenge; when it moſt would wake, and ſhew it ſelf in all its ſharp-

neſs, hardneſs; with all power and ſtrength of that mighty Arm, that held and drew, and brandiſhed that flaming Sword. Which therefore, none have cauſe to fear (or ſtrength to feel, as Chriſt:) but ſuch only as are high, and ſtrong, and ſtout, to think themſelves Gods fellows, or his match, and ſo challenge him. As He or ſhe that ſits as God, even in the Throne of God, and Temple: who muſt therefore look to feel the Sword of God, and all that take that Character: which All will take, *whoſe names are not written in the Lambs Book of Life, even before the Foundation of the World.* And yet Theſe alſo ſhall not feel the Sword of his Hand or Arm (as Chriſt felt it) but only the Sword of his Mouth: a bright two edged, bleſſed Sword; which ſhall ſcatter and pierce them ſo, that as the *Pſalms* and Prophets ſpeak in ſeveral places, *He will ſpeak them under him*: for, ſo, the Phraſe is, and may be ſo tranſlated; rather than he ſhall deſtroy, or ſubdue, them under him, or under us.

Which Phraſe of Speaking them under him (even then, when they have moſt cauſe, to expect deſtruction) makes me remember a notable place in the 3. of *Zephany*. Which the Jews alſo have marked, as one of the moſt eſpecial places, in all the Scripture: having in one verſe, every letter of their Alphabet, and thoſe alſo, that are only final, as they call them; with other things obſervable. Which it may be, alſo bids us often read and meditate upon it; as One of the moſt notable deſcriptions of the mind, and purpoſe of God, even in his greateſt Judgments; or in that, we uſe to call the great, or laſt Judgment. Which perhaps is There alſo hinted. While he ſpeaketh Thus; *Therefore wait upon me, ſaith the Lord, to the Day of my Riſing up to Eternity*; (which ſome read, *to the Prey*) *for, my Judgment is, to gather the Nations, that I may aſſemble the Kingdoms, to powr upon them my Indignation, all my fierce Anger; for by the fire of my Jealouſie, All the Earth ſhall be devoured. For,* (though it ſeem a ſtrange For,) *Then, I will turn to the Peoples* (it is plural, in the Original) *a pure Lip, or Language*, (Is not this a Bleſſed Speaking of them under him?) *That all of them may call upon the Name of the Lord, with one*

conſent,

conſent, or with one ſhoulder. Or one *Sechem.* For, That is the word in the Hebrew Text; being the very ſame with His Name, that circumciſed himſelf, and All the men of his City *Sechem*, for the Love of *Dinah* (which alſo ſignifies *Judgment*, and may perhaps lead us to the great (or laſt) Judgment, which may circumciſe more men, than may be, is expected: and be a ſore ſurprize or raviſhment to thoſe that think to raviſh it. Which ſhould alſo be compared with the Judgment on *Sechem*, in *Judges*.

But I will come rather to the plain things of the Goſpel, cleerly comprehended, in the Doing Part of the Law. Which I am therefore made to ſtudy, that I may ſee, not only, my Duty to God or man; but Chriſts Duty unto me; a poor Worm, ſprauling here in duſt, or thick clay. And yet his Wiſdom, and the Beſt in him, being now united to Fleſh, *will not*, muſt not, ſay to the Foot, I have no need of Thee: yea, muſt not diſdain to ſay to this Worm, *Thou art my Brother*, or *my Siſter*; and *Corruption is my Mother, or my neer kindred.* And while others talk of *Doing the Law*, and performing it to others: I am mainly bent to ſee and hope, believe and pray, that Chriſt will Do it, and perform it unto me: and ſo by working in me, teach me, and help me alſo, ſo to Act to others, in ſome meaſure As he doth to me.

What is the Law which hath ſo long kept us in awe? As if it had, or could, *diſanul the free Grace of God*, and Covenant thereof, which was made with our Fathers, and with us in them alſo, ſo many hundred years before the Law roſe up. As alſo the Goodneſs and Pities of God were from everlaſting to everlaſting, and ſo much longer, and ſtronger, than his wrath, (which we uſe to call his Juſtice) which is not in him but as a ſtranger, coming croſs his way, or calling on him, and at moſt, was but of yeſter day; when ſome poor creature had ſinned.

Is not the Law the very mind and Heart of God? even That God, which is *Light*, and *Love*, and perfect goodneſs? Is it not ſummed up, by Chriſt himſelf, into *Love*? All the Law nothing but Love? *Thou ſhalt Love the Lord thy God,*

with all thy mind, and heart, and might, and the other is like unto this. (Like unto This! For, Man alſo is like unto God, and thou muſt Love, yea, and honor Man too (But Like as thou doſt God?) *Thou ſhalt love thy neighbor as thy ſelf.*

But how can I poſſibly Love God, or my Neighbor, before God Love me? yea and ſome way manifeſt his Love to me? Can I firſt give unto God, or lend him, that it may be paid again? Is it Probable, or Poſſible, (that I ſay not noble, generous, or Ingenuous) for my God to aſk and expect my Heart, and Hearts Love to him, before he had given his Heart, and Hearts Love to me?

What ſhall we ſay then? Having loved Man once, he loved him ſtill, being his own; in his own Image, which he yet owns ſtill in him, after the Faſt, and after the Flood too; *Thou ſhalt not ſhed Mans blood; for, in the Image of God He is created.* Nay, St. *Paul* is ſo bold, as to call man not only the *Image of God*, but alſo his *Glory*: *the Image and Glory of God.* And yet he ſpeaks of Man as Man, and of every man; ſaying alſo, that Chriſt is the *Head of every man*: and that Man is the Image and Glory of God.

And Wiſdom, which is Chriſt, plainly ſaith, His delights were not only with Man, but with the *Sons of men*: or Man-kind. And there were no *Sons of men*, till after the *Fall*, and when man had ſinned. And Gods *Philanthropy*, or *Love to Man-kind* (ſo much ſpoken of by St. *Paul* and others in the New Teſtament) is alſo obſerved by *Moſes* himſelf, who beginning to bleſs the twelve Tribes of Iſrael, plainly ſaith, *God loveth the Peoples alſo*; (for, the word is Plural, and may take in, all the Gentile Nations alſo, in the Earth:) yea, he carries them all in his boſom, as the word he there uſeth may import. Though he have alſo ſome eſpecial to them that ſit at his Feet, and receive the Law at his Mouth, which he there giveth for a ſure Character of Gods eſpecial Love: even his Giving, and their Receiving, of his Law: the Good and Royal Law of Love. And *God ſo loved the World*, even the World, that he *gave his Son for the world*; not to condemn the World, but to ſave it: for, *God*, even the *Father* himſelf, is Love, and hath

hath ſent forth his Son in Love: and hath alſo promiſed his Spirit to *convince the world*, even the World, *of Sin*; *and to powr it out on all fleſh*; *that All may ſee the Glory of God*; Yea, every eye may ſee his *Salvation*. And hath therefore given his Law to the World, even to the worſt of men, as St. *Paul* argues to *Timothy*; that by it, he may convince them, and draw them to Chriſt. Having ſo ſhut them all up, in unbelief, and conclude them All under ſin, and breach of the Law, that he might have Mercy on them. Which indeed, and properly ſpeaking, could not be ſhewed, till there was an Object for it; and there was no Miſery, which is the Object of Mercy, till Sin was in the world.

And doth not This very Law (this Holy, perfect, Royal Law of Love) expreſs and ſpeak this Heart and Love of God, to every man, that it ſpeaketh to? and that is the worſt of men living. Doth it not ſay, Thou ſhalt love me, becauſe I love thee? Doth it not begin to every Man, to whom it ſpeaks, and ſay, *I am the Lord thy God?* even *Thy Lord*, and *Thy God*! and Therefore *Thou ſhalt have No other God*, becauſe I am Thy God. And therefore thou ſhalt not bow to Images, but Worſhip me only, becauſe I only, am *the Lord Thy God*. And therefore thou ſhalt honor my Name, and not abuſe my Love, or take my Name or Goodneſs in vain, or turn it into Wantonneſs, becauſe *I am the Lord thy God*. And wilt thou not both love and honor, That is *Reverence*, that great and Reverend Name, *The Lord thy God*. Not a *Terrible* Name, but a *Reverend* Name: and therefore to be loved, and greatly honored, or Reverenced; as God bids us Reverence his Sanctuary, and a Woman muſt Reverence her Huſband: and the time is coming that we ſhall not call our God *Baali*, that is, *My Lord*, or *hard Maſter*; But *Iſhi*, my Huſband. And yet we ſhall then moſt Love and Reverence him with Godly, Sonly, Fear and Reverence.

And becauſe this Name of the Lord my God is ſo great, and holy, and reverend; Therefore I am bid to reverence it, and hallow it; even as the firſt Petition of our Lords Prayer, teacheth us to pray; and by no means to take it in vain. For, they that name it, muſt depart from Iniquity.

And

And although the words added, of not holding him *guiltleſſe, that takes his Holy Name in vain*, ought ſtill to keep me in great aufull Reverence, yet they ought not to make me have any hard thoughts of God, as if he were an Hard Maſter, which our Saviour ſhewed as the Root of all miſcarriage. And thoſe words may ſeem to ſpeak a ſelfiſh perſon, and ſo hard to pleaſe, and ſo unexorable when diſpleaſed, that do little ſuit the ſweet and Gracious Heart of God; which is *Pure and Peaceful, hardly provoked, and Gentle, eaſie to be entreated: Slow to anger, and without fury* (which reſt onely in the boſome of Fools) *Delighting in Mercy and abounding in Goodneſſe; The Father of Mercies, pardoning Iniquity, Tranſgreſſion and Sin*; And when he is provoked to viſit and chaſten, yet he doth it Gently and Slowly, and by degrees, not at once, *but in three or four Generations*, as it may be born, *leaſt the ſpirit that he hath made, ſhould fail before him.* And when he afflicteth, He will not do it *for ever*, For, he doth it not *willingly*, or *from his Heart: but he will Turn again, and ſhew compaſſion, becauſe he delighteth in Goodneſſe; and his pitties and compaſſions never fail*; and *his tender Mercies are over all his works. yea all his works ſhall praiſe him*, the earth and all that is in it, and the *Sea alſo is full of his Goodneſſe. He openeth his Hand wide, and filleth all things with Good, and giveth the deſire of every living thing. Every Tree in the Foreſt ſhall clap hands, and ſing, and rejoyce*, the very *Dragons ſhall praiſe him*, the *Owls* ſhall anſwer one another in his Praiſes. *Every thing that hath breath ſhall praiſe him. All fleſh ſhall ſee his glory; and every eye ſhall ſee his Salvation.* For, what is Glory, in ſome places, ſpeaking thus, is *Salvation* in others, and ſo in the Goſpel alſo, Citing it out of the Prophets.

In a word, there is nothing in that Threatning, or in any other, in this *Law* (and why then ſhould we fear the Goſpel?) but what ſpeaks, Gods tender Love, and Gratious Pities and Compaſſions. Even his very Jealouſie (which yet is made the Foundation of all his viſitting) ſpringeth from *Love*. It is ſo in man, much more in God, who is love its ſelf, and when he means to ſhew his great-

eſt

eſt Love, to his poor people, in recovering them from all captivity and ſorrow: he expreſſeth it, by being *Jealous* over them, and for them, with a *great Jealouſie*. And St. *Paul* calleth his tender bowels to the poor Saints, a *Godly Jealouſie*, or a Godlike *Jealouſie*. Leſt a ſtranger ſhould attempt to get away their heart, which he had, like God the Father, Eſpouſed to his dear Son Jeſus. And when the Lord reſolves both effectually and ſpeedily to recover his back-ſliding people, he promiſeth to move them to *Jealouſie* alſo; as himſelf is moved with *Jealouſie* for them: leſt another get their heart from him, which would never trouble him, if he did not very much love them, and very tenderly.

And although *Jealouſie* in Chriſt (for, it is proper to an *Husband*) may ſeem as the *Wrath of a man that will not ſpare or pardon in his day of viſitation*, as the wiſe man expreſſeth it: Yet even That very phraſe of *Not ſparing*, or *Not pardoning* (which yet is one of the hardeſt or harſheſt expreſſions in the whole Scriptures) is no other, than the very ſame *Solomon*, doth not only obſerve and commend, but require and command alſo, in a tender hearted Father, to the Son of his own bowels: whom yet he muſt *Chaſten, and not ſpare, or pardon*: 'tis that very phraſe. Which, yet ſure, cannot mean, that he ſhall be alwaies angry, and never reconciled; but that he ſorely chaſten and correct in earneſt, and as an Ordinance of God, and not for luſt or dalliance, or ſo as may occaſion ſin, or harden in the ſin ſo viſited. May it not be poſſible alſo, that the deareſt children of God, even *Moſes*, may commit ſuch a Failor in his Generation work, as may in ſuch a ſenſe be never forgiven; that is, Sorely chaſtened, as *David* was, and be ſtill remaining as a Spot, for that Generation work, though they may, and ſhall be ſaved. May They alſo, or only, commit ſuch Unpardonable ſins?

And ſuch a viſitation may be threatned, in the ſecond Command: as was promiſed, rather than threatned, to *Davids* children. Who yet had the everlaſting Covenant, and the ſure Mercies, or as the *Acts* expreſſeth it, *the ſure Holy things* of *David*: which are alſo promiſed to every

Believer, or every one that Thirſteth, and thirſting cometh to the Waters; even to them, and their ſeed for ever. So that if his children break the Law, and ſhal deſpiſe his Statutes, *Then will I viſit their Tranſgreſſion with the Rod, and their Iniquity with ſtripes.* He will chaſten them with Rods, and as *Ezekiel* expreſſeth it, cauſe them *to paſs under the Rod*, and *Bond of the Covenant*: So that *Rods* are a *part* of the *Covenant*, and its Bond. But he will not take away his Everlaſting Kindneſs. Yet, as he ſpeaketh of *Solomon* (perhaps one of the greateſt ſinners ever living:) for this, *I will afflict*, or chaſten *the Houſe of* David: *but not for Ever.* Not for ever. *I will not retain my Anger for Ever*; which is expreſsly forbidden Man in general, And ſo Chriſt alſo, in the very Law that ſaith,

Thou ſhalt not avenge thy ſelf, or reſerve thine Anger: No not till the Sun go down. For ſo this Law is preſſed upon us; and why not ſo, upon every one made under that Law alſo? and by conſequence on Chriſt himſelf! *Nor ſhalt thou bear any grudg, or thought in thy heart, againſt the Children of thy People*: for my Covenant is with them and their childrens children alſo, for evermore. Therefore thou ſhalt bear no grudg againſt them, or any of their Children: *But thou ſhalt love thy Neighbor as thy ſelf.* Which our Savior, and the Apoſtles, ſo much make, the ſum of the whole Law. And to this very place, and the phraſe here uſed, of *not reſerving Anger*, or not *retaining ought* in heart, he very many times alludeth: when he ſaith of himſelf, *I will not retain for ever*; or I will *not reſerve my Anger*; or I will not be *alwaies Wroth*; or I will *not contend for ever*: and the like expreſſions, which himſelf, and all the Scripture affirms of him, divers times: as one of the firſt and chiefeſt things we ought to believe of him. Which is alſo a moſt comfortable acknowledgment, that He alſo takes, himſelf to be obliged, with the following words of the ſame verſe (which he citeth alſo ſeveral times:) *Thou ſhalt love thy Neighbor, as thou loveſt thy ſelf.* Very ſweet, as Lying on Man to Man; but yet much ſweeter, as it lieth on Chriſt (the Son of Man) to Man, Man-kind, or every Man: As I hope will be fully cleered anon.

Nor

Nor do I find any thing in any of the Commandements, contrary to this. No, not That of Gods Jealouſie (which we touched before) and his viſiting the Iniquity of the Fathers on their children. Even when he ſeeth ſo much Iniquity in the Father, that by his general Laws of Juſtice, Truth, Equity, and Mercy too, (for they go all together,) he muſt viſit; yet he is ſo ſlow to anger, and ſo loth to afflict, that he will do it by degrees, and by ſteps: and not ſo, that may make the Father ſo miſerable as he deſerves, and might very juſtly be. But ſo, that he may have ſome part of the rod, as *David* had; and his children alſo ſome other part of it; ſo, as may bring them to ſee, and know, and acknowledg, the Iniquities of their Fathers alſo. Which God promiſed, rather than threatned, to *Moſes*, on Mount *Sinai* alſo, as we read in the 26. of *Leviticus*: ſo much cited and confeſſed (for their Fathers alſo) in the ninth chapters of *Daniel*, *Ezra*, and *Nehemiah*; that I ſay nothing of *David* in the 50. *Pſalm*: and *Ezekiel*, the Son of Man, (and ſo a ſpecial Type of Chriſt the Son of Man) is bid to make his people Know their ſins, and the Tranſgreſſions and Iniquities of their Fathers. Which are forgiven when Seen and acknowledged, bemoaned and repented; as God promiſeth he will bring them unto. For, it is not, as ſome read it, *If they ſhall confeſs, &c.* But 'tis an abſolute Promiſe, in *Leviticus*, and *Deuteronomy*, (and ſo cited alſo by *Nehemiah*, or *Daniel*, and *Ezekiel*,) that he would bring them to confeſs: and that they ſhould confeſs their own Iniquities, and their Fathers alſo, and be aſhamed for them.

That which alſo followeth in the ſecond Command, is very ſweet; and far from ſhewing God to be an Angry, Wrathful God; as Satan would fain repreſent him. As at firſt in Paradice, ſome of his very firſt ſpawn, (caſt on our great Mother, and continued ever ſince, till Chriſt ſhall break his head, and deſtroy his malice with his works,) was This, That God was an *Envious* God: the Root of all evil, and hard thoughts of God. Who even in Judging, and in Chaſtening, and in all, his worſt viſitations, There Threatned, (where yet, he ſpake his heart, and ſeems to

ſpeak his worſt;) will ſtill remember Mercy. Even in *Judgment*, and in viſiting moſt, as a *Jealous God, he will remember* Mercy. And will but correct in meaſure: and will not contend for ever, leſt the Spirit fail, which he hath made. But will viſit only, to the third or fourth Generation, even in thoſe that Hate him. Which yet we All do, and could not but do; Till he Turn us, by manifeſting Love to us. Love, which he ſtill beareth in his heart; and it is there Rivetted ſo faſt, that he can as ſoon Un-god himſelf, I would ſpeak with Reverence, as he can caſt out Love, from his Heart; or act to his poor creatures without Love. Nay, give me leave to tell you, he loved *Adam* Better, more: or with a Better Love, or more Godlike, after his Fall, than before. Nay it may be, Now much better, ſince his long ſorrows and ſufferings, than before in Paradice. Nay, I had almoſt ſaid with a better Love than he loved Chriſt himſelf, before his Fall or Sufferings. For, he tels us, it is a Little Love, to love our like, our Friend; one lovely, fair, and beautiful: kind and thankful, ſtill to us, for all our love. A very ſinal, and poor, and little Love: which ſinners ſhew, and Hypocrites, and All, to All their like. But, that God might encreaſe his Love to *Adam*; or might ſhew a Better Love than he could manifeſt (be it ſpoken with Reverence) while Man was Like him, Holy, Wiſe, and Juſt, Truly Fair and Beautiful in All: he let him fall, into the dirt, and duſt of death. Into the Pox, or worſe diſeaſe, that might deform him wholly; ſo that he might commend his love indeed, to ſuch as hated him, and were unworthy, ugly: more deformed then poor *Job*, when botched all, and naked, moſt forlorn and miſerable, in his own and others thoughts, and left in the hand of Sathan, at his will, But *onely ſave his Life, or Soul*: as God expreſſeth it. Not onely for a Type of ſomewhat yet to come, unto All that will wait with *Job*, and expect the Lords end: but it may be, repreſenting *Adam* alſo, as accuſed and tempted by Sathan, and at length left in his hands; till God could ſhew, his love was not onely ſkin deep, as we ſay; but everlaſting. Nay encreaſing more and more, as it could make

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or find an Object, for that pity and compaſſion, and that gracious Mercy, which could not appear, but ſtill had been unſeen abroad, from God, or hid within him; had not his Wiſdom contrived an Object for it, which was Miſery, and guilt: which was not, till Sin came in: and ſo he let him fall, and ſhut him up under ſin and guilt, that he migh ſhew him Mercy: which he could not do before.

And as before his fall, God did not abſolutely tye himſelf to Puniſh him; So, After the fall, he did not execute That upon him, which he might have done: but *deviſed devices*, (as the Wiſe Woman of *Tekoa* ſaid to *David*) *that his poor Baniſhed might not periſh.* And yet ſtill preſerved his own Honour and Majeſty, Truth and Juſtice too; with ſuch a kind of Love and Tender pity, merciful compaſſion; which could not appear abroad, or poſſibly be ſhewn till ſin, or guilt, or ſhame, or fear, or ſorrow, grief or pain, or ſome ſuch miſery, or other, made an Object capable of pity, mercy, or compaſſion.

I ſhall yet a little more inſiſt on theſe Particulars, & ſhew I hope, they very well agree, and no way contradict the Words and Mind of God, even in the Law, or harſheſt part of all the Scriptures.

Firſt I premiſe, God loved him: and could not but love him, very intirely (if he loved himſelf,) while he was in his own Image. And having ſo loved him, and being ſo Immutable, in his Heart, Love and Nature, *he loved him to the End.* And I do not yet clearly ſee how any Promiſe can Oblige God, to a more Conſtant Love, of Man reſtored to that Image; Then his own Nature and Heart, moved him to love *Adam*, In that Image.

Now, if his Heart, be not ſo truly Tender, Gratious, and Perfectly Good, and immutable alſo, in his moſt Genuine and Natural Love; but that it could, really change, towards *Adam*, in his own Image; (yea and that alſo, before his fall, or any demerit what ever;) as to decree his everlaſting ruine; or at leaſt to leave him to it ſo, foreſeeing that he would, ſo fall, and riſe no more, in himſelf and his Poſterity; How can any man be ſure, and reſt upon his Word, or Promiſe, that he will not leave him, when

when he is renewed again, into that Image? Seeing it may be ſtill doubted, whether any man living, can fully know Gods heart, and mind, by his words, or expreſſions; except there be, ſome way elſe, to know it (and to reſt and truſt in it) then his words can expreſſe, or import.

Or unleſſe, a man may alſo be taught, to believe his Word, is Better, Truer, and more Certain, Fixed, and Obliging alſo, then his very Heart and Nature is. Which (as ſome Teach or Believe) was Such, even then, when it loved moſt (or as much as it could love its ſelf, or its own Image) that it yet hated, and forſook, and left to I know not what, Irrecoverable miſery, his own Image, and his dearly beloved; in his own perſon, or at leaſt his poſterity: even his very next Son, and Sons Sons, to all Generations, yea to all Eternity, for the far greateſt part of his Poſterity.

May we not therefore believe and ſay, that with a true, conſtant and Eternal Love of Delight and Complacence, from all Eternity to all Eternity, God loved himſelf: and his own Image, where ever it was? And nothing elſe but himſelf, and his own Image, with that kind of Love? And ſo, before the fall, he loved man; And being fallen, with a Sweeter, better, Greater, Kinder kinde of Love, of Pitty, Mercy and moſt tender Bowels of Compaſſion: Which was ever, in that Infinite Fountain of All being; But it appeared not abroad, till the Wiſdom of God, contrived how to ſhut up ſome in fear and guilt, that ſo he might at once, ſhew Juſtice, Truth and Mercy alſo, which then Met and Kiſt, Embracing one another.

And the Lord foreſeeing, and Reſolving all this, that ſo it ſhould, and ſo it muſt be, while his Heart was ſuch (and ſuch it muſt be, while he was, and is himſelf: which was and will be ever, and beyond all words that expreſſe Eternity:) He ſtill ſpake ſo wiſely, that when he threatned moſt, yet he left an Iſſue for goodneſſe to come forth, and ſhew it ſelf, with Truth and Juſtice too. And therefore at the very firſt Command and Threatning to our Father, *Dying thou ſhalt Die* (or thou ſhalt ſurely Die) he did not tye his hands, or bind himſelf, without ſuch Reſervati-

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ſervations, as might ſtill afford, room large enough, for Truth and Mercy both.

I ſhall not enquire at preſent, upon what account, it pleaſed the Lord, to abridge *Adam* in Paradiſe, of That which he granted before (when he gave him for meat, Every hearb bearing Seed, and every Tree, in which is the Fruit of a Tree yielding Seed;) which is not Uſual with God: To give and then to take away, without demerit. Nor do I ſay, *Adam* obliged himſelf to that, which he needed not, if he had conſidered his former Pattent, or his Deed of Gift. But this I ſay in general, there is not a Word, Command, or Threatning, ſpoken to man, that is not ſpoken by Chriſt; And firſt therefore ſpoken by God, in and to Chriſt: who then ſpeaketh nothing, but what God ſaid to him, in him; and As, the Father ſpake it unto him, ſo he ſpeaketh unto man. But certainly there was not any one word ever ſpoken by God to Chriſt, either Precept or Threatning, with any purpoſe to make him Deſpair; But to Do, believe and live. And by conſequence, never any one Word or Threatning of the whole Law, ſpoken by Chriſt, to any man, but As the Father ſpake it unto him: not to make him Diſpaire, but believe and live. For which alſo ſee, *Deut.* 5. 29. & 29. 29. *Pſalm.* 78. 5, 6, 7, 8. 81. 13. *Prov.* 22. 19, 20. *Iſa.* 48. 17, 18. *Rom.* 15. 4. *John* 3. 17. 1[illegible]. & 5. 34. & 12. 47, 48, 49, 50. & 20. 31. Again I do not ſee plainly, what God meant by Dying, when he ſaid, *thou ſhalt ſurely dye, or dying dye.* Or, that if he meant the worſt of deaths for kinde, he meant it, ſo alſo for Duration. Seeing Chriſt, when he bore the Curſe, and its heavy weight, did not dye ſuch a kinde of death: or at leaſt for ſuch duration, as it is ſuppoſed to be here threatned. And the very phraſe here uſed to *Adam*, is threatned to Davids *Child by* Bathſheba; and to many others in the Scripture. And to *Hezechiah*, it is added, *Thou ſhalt not live*: And yet, he did not die, but live. And *David* hoped that his Child might live, notwithſtanding that threatning, dying it ſhall die, or it ſhall ſurely die. And ſure when it did die, he did not believe,

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it dyed Etetnally: or that this was threatned by that phraſe, ſo frequent alſo in Scripture.

And if God had meant any ſuch Eternal death to *Adam*, by that threatning, it is ſomewhat ſtrange, that after the fall, he removed them out of Paradiſe, and guarded it ſo, leaſt they ſhould yet eat of the Tree of Life, *and Live for Ever*: though he had ſaid, *Thou ſhalt ſurely dye*. But to put the matter out of doubt: We may ſee Gods Meaning of this Threatning, in the 24. cha. of *Ezek.* where he ſaith the people ſhould ſo certainly *die in their ſins*, and *pine away in their Iniquities*; with the moſt terrible expreſſions, and moſt vehement aſſertions, that can well be imagined. as, *Becauſe, I would have purged thee, and thou waſt not purged, thou ſhalt not be purged, till I have ceaſed my fury to reſt upon thee; I the Lord have ſpoken it, it ſhall come to paſs, and I will do it. I will not goe back, neither will I repent; But you ſhall pine away, for your iniquity, &c.* which is the terrible Threatning, reſerved for the laſt place, in that famous and gradual Judgement, ſo ſolemnly denounced in the twenty ſixth of *Leviticus*. And As a Seal of this moſt heavy doom, *Ezekiel* is ſtrucken dumb (and can no more admoniſh or comfort them, ſo finally devoted to deſtruction,) ſo that he never ſpeaks a word more to them from that 24. chap. to the thirty third.

And there, God lets and bids him ſpeak again, unto the *Children of his people*. By which very phraſe, we are led back to that ſweet place, we cited ſo lately out of the 19. of *Leviticus*, of bearing no grudge *againſt the Children of his people, but thou ſhalt love thy neighbour as thy ſelf; thou ſhalt not hate thy Brother in thy heart, but ſhalt certainly rebuke him, and not ſuffer ſin to lye upon him.* Which is the Text on which the Lord ſo comments, to the *Son of man*, whom God there ſetteth up (as a mighty Type of Chriſt) to be the great Watchman and warner, to his brethren and his neighbours. Or to be a light to lighten the *Gentiles* alſo; each man, and *every Man, that cometh into the World*. Adding alſo on that occaſion, that if a Nation or a people of a place, do of themſelves, in a time of darkneſſe and danger, chooſe a man, and ſet him up for

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a Watchman, or a Teacher, or a Ruler among them (there being alike reaſon;) God will own it as His Ordinance: though but of Humane Choyce and Inſtitution. Which may be compared with That of the Apoſtle, of ſubmitting to *Mans Inſtitutions* in Government, even *for the Lord*; or as an *Ordinance of God.* To be much conſidered, by thoſe that reject Rulers, or Teachers, if they cannot ſhew a ſpecial Call, or Miſſion by God.

Upon That occaſion, the Son of Man, (which alſo reacheth to Chriſt, whoſe work is much deſcribed in *Ezekiel:*) hath his ſtrict, yet general Rules alſo; when ever God threatneth Man. And Then remembring the laſt ſolemn Threatning, but now cited from the 24. chapter, (which was the laſt ſpoken to them) He commandeth Thus, *O thou Son of Man, ſpeak unto the Houſe of Iſrael: Thus you ſpeak, ſaying, If our ſins be ſo upon us, that we muſt Pine away in them* (which was the laſt great Threatning,) *How then* ſhall we, or *can we, poſſibly Live? Say unto them. As I live ſaith the Lord God, I have no pleaſure in the Death of the wicked* (even of the wicked) *but that the wicked, Turn from his Way, and live. Turn you, Turn you, from your evil waies, for, why will you die, O ye Houſe of Iſrael?*

And then giveth that ſweet, and yet general Rule, for interpreting All the Lords Threatnings; and This in particular, uſed to *Adam*, *Dying thou ſhalt die*, or *Thou ſhalt ſurely die*: The very Words ſpoken to *Adam*, and the worſt of All that was Threatned to Him. *When I ſay to the Wicked* (as I did once, to my dearly beloved *Adam*, in Innocence) *Thou ſhalt ſurely die*: *Yet if he* Turn (and Thou muſt warn him of thoſe very words; that he may Turn and Repent; and Then) *he ſhall ſurely live, he ſhall not die.* Which is ſeveral times repeated, notwithſtanding that Doom, *Thou ſhalt ſurely Die.* Which in general, God hath here interpreted, when ever he ſo ſpeaketh, or ſhall ſo ſpeak; (for it is the *Infinite* Mood or Manner of ſpeaking;) *In my ſaying*, or when ever I do ſay, or ſhall ſay, *Dying thou ſhalt Die*, or Thou ſhalt ſurely Die: Yet it is not, nor may be taken as any Abſolute Doom; but a conditional Threatning. Which, in caſe of Repentance, ſhall ne-

ver come to Sentence, and much leſs to Execution.

And yet it was to a *Wicked Man*, as Wicked; *O Thou wicked Man*: and ſo to one in a much worſe condition, and more deſperate, than *Adam* was; when it was ſo pronounced to him, in Paradice.

And upon This Occaſion alſo, God Comments on that Clauſe in the ſecond Command, of viſiting the Fathers ſins upon the Children: which the Jews judged not Equal; and expreſſed by their uſual Proverb, *The Fathers have Eaten the ſowr Grapes, and the Childrens Teeth are ſet on Edge.* Which he confutes at large, in the 18 of *Ezekiel*; and ſweareth it ſhall not be uſed any more. Which is to be compared with That moſt ſweet Chapter, the 31. of *Jerem.* Where alſo That Evil Proverb, is commanded and promiſed Down: with ſuch a ſweet and gracious Context, both before, and after it, as can never be, too much conſidered.

And the Lords Diſcourſe againſt That Proverb, may be a good Comment, on that paſſage in the ſecond Command, *of viſiting Iniquities of the Fathers, on the Children*: But on Thoſe that go on, in their Fathers Iniquities. And Then alſo, the Children never *Die for the Fathers ſin.* They may be viſited, or chaſtened; But They ſhall not Die, for their Fathers ſin. No not for their Great Father *Adams.*

Which is a very comfortable thing, and much to be conſidered by All: and in ſpecial, with relation to Infants, that die without Actual ſin; having *not ſinned, after the ſimilitude of* Adams *Tranſgreſſion.* But the Lord hath here promiſed, the Children ſhall not die for, or *Bear, the Fathers ſin.* Nor indeed, was That Expreſſed to *Adam*: or for ought appeareth, was intended; that His Children ſhould Die for His ſin. Nay rather, God hath expreſsly declared the contrary: that They ſhall not. And yet Death came in, by ſin, and paſſed over All: ſeeing All have ſinned and came ſhort of the Glory of God. And yet They do not Die (and ſure Then not Eternally) for their Fathers ſin. Which may be compared with That of our Savior, touching the man born blind: and yet neither for His Own ſin, or his Fathers; but that the Glory of God might be ſeen in his blindneſs. And yet the Fathers Iniquity

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(for, That is the Phraſe) May be viſited upon the Children: and are the Viſitations of God Smal things? But yet, why ſhould we deſpair of the Goodneſs of God, even in his viſitation? ſeeing Himſelf alſo hath choſen ſuch a Phraſe, that with God and man ſpeaketh kindneſs? And a Love viſit rather than any Hatred? And if we rightly underſtand Gods heart in All, we would long for his viſits, though he ſhould come, but to chide, or to chaſten us: and we ſhould value the very loweſt, and the meaneſt of his viſits, at a very great rate. Sure it is not a little thing to be viſited by a great Man! How much more by a good Man? which if we underſtood, and ſaw the perſon they repreſent to us, and the Embaſſage they ſtill come about, we ſhould cry, as *Elizabeth* to the Virgin *Mary*: *How is it, that the Mother, Brother, Siſter, of my Lord, vouchſafeth thus to viſit me?* for, every one that is His, and doth His Fathers will; is his *Mother, Brother, Siſter*; as himſelf ſpeaketh. And have not many *Thus entertained Angels?* How much more is it then, for God, and Jeſus Chriſt, to come and viſit, ſuch poor Worms, as we are? For, *What is Man, that thou ſhouldeſt ſo magnifie him?* (even ſo magnifie him!) *and that thou ſhouldeſt ſet thy heart upon him?* and *That Thou ſhouldeſt Viſit him every morning, and Try him every moment?* Yea, as if *David* would lead us up, to the very Viſits made by God, to *Adams Children*, after the Fall; he expreſſeth it Thus; *Lord what is* Enos, *that thou ſhouldeſt remember him*; and the *Son of* Adam, *that thou ſhouldeſt viſit him?* For he very well knew it a great condeſcention in God, and happineſs to Man, that God ſhould come, to viſit him. For, his *Viſitations ſuſtain our ſpirits*, and preſerve us alive. I need not tel you what the Jews ſay of *Samſons viſiting his Wife with a Kid*: or *Abrahams* viſiting of *Hagar*, in the Wilderneſs; a Type of what is on her, and her Children to this day; as St. *Paul* ſpeaketh. Or what is promiſed to all the Kings and great men in the Terrible Pit; that *after many daies they ſhould be viſited*; as we read in *Eſay*; to be compared alſo with *Zech.* 9. 11, 12. Yea even when his Viſit is to chaſten us, it is an Honor, and an Happineſs. *My Son deſpiſe not thou the Chaſtening of the*

Lord, neither be thou weary of His Correction: for, whom the Lord loveth he correcteth, even as a Father doth a Son of his delight.

Behold, Happy is the man, whom the Lord correcteth, Therefore despise not thou the chastising of the Almighty. For, he maketh sore, and bindeth up: He woundeth, and his hands make whole. Which, in That very Book also, is more largely repeated by *Elihu* (in the person of Christ, as his Name imports, *He is my God*) who sheweth Gods designs in afflicting of Man: yea and Then when he *visiteth in Anger, though he know it not in great Extremity*; a very considerable Expression, whether we take it of God, or of *Job*: who was taught that all Gods Angry visits, were for Good of man, *to shew him his Way, and to hide Pride from him*, and to recover him from his sins and sorrows also. Which is confirmed also, by the Psalmist, in divers places. Especially after he hath so solemnly called, Invited, and Wooed all Nations and People of the Earth, to come in, and bow to God, because of his Goodness and marvelous Kindness, to the children of men: from the 95. onward. Shewing also that Affiictions, and the Lords visits, even unto Fools (the worst of men,) is to make them cry to God, and stir up his Pities and Compassions, that never fail: and to make his tender bowels yearn over them so, *That he will hear them in their trouble, and will save them out of their distress*; *He will send his Word and heal them*; *and deliver them from their destructions. They* (even They also) *shall praise the Lord for his Goodness, and for his wonderful Works to the Children of men.* Which is divers times repeated in one Psalm; and that also, by way of Propheſie or Promise; and not only by Wishing, as some now translate it.

Though the very Wishes of the Spirit of God, writing the Scripture; and it's, *O that all the Lords People were Prophets*; *and O that they would hearken, and had Ears to hear, or hearts to do as they say: And O that they would consider and Turn*; *and O that they would confess to God*, or acknowledg God, or praise and bless God: And Let *All flesh praise him, and every thing that hath breath praise the Lord*: and the like Sighs and Groans, Wishes and Prayers, of the good Spirit

Spirit of God in the hearts of his People (eſpecially thoſe that wrot the Scriptures;) are indeed both Propheſies and Promiſes: or very ſtrong convincing Arguments, that ſuch things ſo wiſhed, prayed, and deſired, ſhall be granted to men, aud perfotmed in them, and in all the Earth alſo.

Even as Chriſts ſetting all his People to pray, that our *Fathers Kingdom might come, and his Will be done on Earth, as it is in Heaven*, (Even in The Heaven, or Heaven of Heavens) is a very ſtrong argument, and great aſſurance, with Evidence, that It ſhall be ſo; Even *in Earth*, as it is in *Heaven*. Yea, and it is very uſual in Scripture, firſt for the Spirit to expreſs its ſighs and groans, and ardent deſires and longings, for a thing; and afterwards, we read it propheſied, and promiſed, It ſhall be ſo. Firſt it cries, *Let All the Earth be full of thy Glory*: and then afterwards, *It ſhal be All full of my Glory*. Firſt, *Let all thy Works praiſe thee*: and Then, *They ſhall All praiſe thee*. Let *All Nations ſee thy Glory*: and Then All Nations, and *Every Eye, ſhall ſee the Glory*, yea and the *Salvation of God*. *The Skies ſhall powr down Righteouſneſs, and the Earth ſhall open, and they ſhall bring forth Salvation*: *for, the Lord hath created, and commanded it*. He hath willed it, and his people will it alſo. For, *Concerning his Sons and his Daughters, They will Ask him*; *but concerning the Works of his Hands*, even All the works of his Hands; *They may, and will, and ſhall*, (as they are bid) *command him*. And ſhall do the *ſame works, yea and Greater alſo*, than ever Chriſt did, Then on Earth. For, he did but *begin* (but *Begin*) *to do and Teach* (as we read in the beginning of the *Acts*) and hath left All to be finiſhed, by his Servants after him: who for This, is gone to the Father, and ſet down at his Right Hand; and ſo hath Power, or muſt, and ſhall, have Power, over All the Works of his Hands.

And hath he received All that *Power*, in Heaven & Earth, for *Deſtruction, or for Edification*? I truſt verily for *Edification, and not for Deſtruction*. As S. *Paul* ſpake of His. So it is, and much more, and better much, I hope, in JeſusChriſt: ſeeing *that he can heal us if he will* (as the poor Lepar ſaid) and *can quicken whom he will* (as himſelf ſaith) why ſhould we doubt

doubt his *Will*? ſeeing with us, it is one of the loweſt ſteps of Grace, and Goodneſſe, to be *Willing to be Good*, and Graceful: Yea and as Good, and full of Grace, as we can be, and have any Power to be. Why may we not hope it ſo, in Chriſts Will alſo? Is it Leſſe and Narrower, or Worſe, and Weaker, then his Power? Is his Heart Narrow, as Mine is? And his Bowels ſtraitned alſo? Or his Eye Evil, and his Heart Envious alſo? That he will not give, or do, or cannot abide to ſee, the Good, he might both See, and Do, and Give, and Work, very eaſily in us, by that Power he hath received; and the Gifts he had, for Rebels alſo.

I have ſometimes thought it might be better much, and more Ingenuous farr, to think our Saviour *Weak*, or quite unable, to do what he would; then wilful, or unwilling, to do what he can, for *Good*. The one, doth but make him Weak as a man; the other, Evil, Envious, or Malicious, as a Wicked Man or Devil. Or an *Hypocrite*, that makes a great ſhew of *Grace*, and good in his *Face*; as the *Heb Canaph*, or *Knave*, is one that hath *Grace*, which in Heb is *Can ap-pearing*, But not in his Heart. Or one that can, but will not, be Gracious. Or makes a ſhew of *Good*, without an Heart to it, or a will to be ſo *Good*, as eaſily he might, if he would.

Eſpecially, when I plainly ſee Chriſt founding his Calls and Invitations of the *Goſpel*, on this very Botom and Foundation: That he hath *All Power, given him by his Father; and All things*. So in Saint Matthew, *All things are delivered to me of my Father; Come unto me, All ye that Labour and are heavy Laden; I will givey ou Reſt. Come Learn of me, for I am Meek and Lowly*, (even as Good in Heart, as in Head, or Arm, or any Power whatever;) *And you ſhall find Reſt, to your Souls*.

And again, at his Reſurrection, and before his Aſcention; *All Power is Given me, both in Heaven and Earth; Therefore go Preach*. Do not fight, or force; though I have All Power; and you ſhall have it alſo, *for I will be with you to the end of the World*: And therefore Preach.

And ſo alſo, before, he Cured a Poor Man, that was borne by others, and had no Tongue or Heart, that we read,

read, to ſpeak for himſelf; Or it may be, Faith to believe, or expect it; for it is ſaid, *Chriſt ſeeing Their Faith*; not His, but *Theirs*; he ſaid, *Son, be of Good Chear, Thy ſins be forgiven thee*: and moved with Compaſſion alſo, Healed him (as divers alſo, that were onely in his Sight, though they ſaid nothing for themſelves; and he never denyed any, for themſelves or others:) and This was, That he might ſhew, *the Son of man had Power*, even power on Earth alſo, *to forgive ſins*. And hath he leſſe Power in Heaven? Or leſſe Heart to uſe it? Seeing *he is Exalted, and ſet at the Right Hand of God* (and ſo hath Power over all his handy Works) and *made a Prince and Saviour*, for this very end, and purpoſe, *that he may Give Repentance and Remiſſion of ſins*: to All that Aſk and Wreſtle for it: as the Seed of true Seekers, and that Brood of Travelers, as *Jacob*; who by ſeeking ſo, and wreſtling, did become a Prince with God: and Thence was called *Iſrael*. And the Lord delighteth to call himſelf *The God of Iſrael*. Though it might make him bluſh (more then any Name, or all the Names in all the Bible:) were not his Heart, rather better, then his Strength and Power was. For, every time he calls himſelf *the God of Iſrael*, he remembers How a Poor, Weak, Frail, Halting Man, Overcame him, at his own Weapons. For he ſet upon him, and was overcome; and could not go, (he would not let him go) *till he had Bleſſed him*.

He appeared to *Abraham* by the Name *Elſhaddai, God Almighty*; (and *Abrahams* believing but This Power, was *imputed for Righteouſneſſe*:) But afterwards by the Name *Jehovah*, which ſpeaketh his *Will* alſo: And *I will be, what I will be*, or what I can be. As the Words are; and not as ſome read them, *I am what I am*; which the loweſt Creature may be ſaid to be.

And at the Cloſe of the *Baptiſts* Teſtimony of Chriſt, in the third of *John*, This is made the very Ground work of our Faith, and Hope in Chriſt, and coming to him; becauſe *the Father hath loved him, and given All things into his hand*. And ſo doth himſelf alſo make it, ſeveral times, in That very Goſpel. *For, the Father Loveth the Son, and ſheweth him, all he doth; and will ſhew him greater things then*

then these, that you may Marvel; For, as the Father quickens the dead, even so the Son quickeneth whom he will: For, the Father judgeth no man, but hath commited all judgement to the Son; that all men should Honour the Son, even as they Honour the Father. For, as the Father hath Life in himself, so hath he given the Son also, to have Life in himself, and hath given him Authority to execute Judgement also, because he is the Son of Man. And again, *the Hour is come that the Son of Man should be Glorified; But, as a Corn of Wheat, he must first die* (that so he may be made a *quickening Spirit*;) and *then he shall bring forth much Fruit*; (for he will not die as a *Fool dyeth*; But will improve his death to the utmost, and do as much good as he Can; and will Work while he may VVork; Least the Night come, and then he cannot VVork. He will therefore do, what is in his *Hand*, and *Power to do*, and will do it, *with all his Might*: Remembering him that said, *withhold not thy hand, while it is in thy Power to Work; Say not to thy Neighbour goe and come again to Morrow; When it is now in thy Power to do him Good.*) And *now shall the Prince of this World be cast out; And I, if I be lifted up from the earth, will draw All men unto me: and Him that cometh to me, will I in no wise* (*I will not, I will not*) *cast him off, or cast him out: But walk while you have the Light, least Darkneſſe come upon you.* These things he spake, *and did Hide himself from them.* But he came, and *Cryed again, He that seeth me, seeth him that sent me: I am come a Light unto the World* (and he lighteth *every one that cometh into the World*) *that whosoever believeth, should not abide in Darkneſſe. If any Man hear my Words and believe not, I judge him not, for I came not to judge the World, but to Save the World*: and *these things* I say, *that you might be Saved.*

And again, *Jesus knowing that the* Father *had given All things into his hands, and that he was come from God, and went to God; he riseth from Supper, and took a Towel, and girded himself, and washed his Disciples feet*: (O see his Heart, when he hath *Power*; for, all this is) *because the* Father *had given All things into His Hands.*

And when *Judas* was gone out, immediately after the Sop (though St *Luke* seem to make him present at the *Sacrament*,

crament, and one of the twelve, of whom, or to whom, he ſpake of *twelve Thrones, and Judging the twelve* Tribes of Iſrael) he ſaith, *Now is the Son of Man glorified, and God is glorified in him: and if God be glorified in him, God ſhall alſo glorifie him, in himſelf, and ſhall ſtraightway glorifie him.* And ſhall not All bow to him, and to the Glory of God alſo? *And if God be glorified in them, God will glorifie them with himſelf*: or where is the ſtreſs of our Saviors Argument?

And again, *It is expedient, that I go; for elſe the Comforter will not come; and when he comes, he ſhall convince the World, of ſin.* For, *ſo God loved the World, that he ſent his Son, not to condemn, the world, or Judg it, but to ſave the world*: by That which *he will give for the Life of the World.* And again, *which he ſhall give unto you: for,* Him *hath God the Father ſealed.*

And again, *I have many things to ſay unto you, but you cannot bear them now. Howbeit when the Spirit of Truth is come, he will guide you into all Truth; for, he ſhall glorifie me, and ſhall receive of mine, and ſhew it unto you. All things that the Father hath, are mine: therefore I ſaid, that he ſhall take of mine, and ſhew It unto you.*

And again, *Father, Glorifie thy Son, that thy Son alſo may glorifie Thee,* (a Good Comment on the Lords Prayer: for who can firſt *give to God, that it may be given? or can lend, that it may be paid again?*) *As thou haſt given him Power, over All fleſh, that he ſhould,* --- not onely may, but *ſhould give Eternal Life, to as many, as thou haſt given him.*

And, if That be not yet plain enough before; in That very chapter he repeats it again; ſaying, *I pray for them, I pray not for the world, but for them which thou haſt given me; For they are Thine. And all Mine are Thine, and Thine are Mine, and I am glorified in them.*

And his ſaying here, *I pray not for the world*; ſtands as much alone, without a Fellow, or any like it, as moſt words in all the Bible. And how can we build any great matter of *Faith*, upon That which hath not two or three Witneſſes to confirm it? Yet if it were ſaid, *I Will not pray for the world*: Is it more, or more obliging, or concluding, than That in *Hoſea*? *Call her* Lo-ruhamah; *I will no more have mercy upon the Houſe of* Iſrael; *and I will not have*

mercy

mercy on her children; and I will not be their God. And yet he did *turn again, and had pity on them, because he delighted in Mercy: and where it was said, You are not my People, There it shall be said, You are the Sons of the Living God.*

So alſo, *Thy Name ſhall be no more called* Jaacob, *but* Iſrael. And yet God himſelf often called him *Jaacob*, after This.

So alſo, *I will have Mercy, and not Sacrifice.* And *I did not command your Fathers, or ſpeak to them, concerning Sacrifice.* And in the ſame Prophet, *They ſhall teach no more, ſaying, Know the Lord.* And *You murmur not againſt us, but God.* And *they have not rejected Thee, but Me.* As in the Goſpel: *I came not to Judg the world; nor will I Judg you.* And again, I do not, or *I will not, call you Servants.* And, *You ſhall ask me Nothing.* And *when thou makeſt a Feaſt, Thou ſhalt not invite thy Friends.*

In all which, and divers other places, ſure we do not believe any abſolute Negative, but Comparative: Or at leaſt not ſo definitive, but ſuch as may be reverſed.

And why ſhould that ſaying, *I will not Pray for the world* (if he had ſaid ſo) oblige Chriſt more, than That, *I will not be your God*, or *I will not ſhew you mercy?* Or, *Thou ſhalt Lie, and thou ſhalt not Live?* as it was ſaid to *Hezekiah*, and yet he did not Die, but Live. Or that to *Samuel* or *Jeremiah*; *Thou ſhalt not Pray for This man, or This people?* Which yet, it may be, made them Pray More than they did before: and ſo perhaps was One good means to recover them that elſe might have been ſo irrecoverable. And ſo This very ſaying of Chriſt, (if he had ſo ſaid) *I will not Pray for the world*, might have been a great means to ſave the World, and to recover them, by convincing them of their forlorn and deſperate eſtate.

For, This may be one great End of the heavieſt Threatnings in the Scripture, not only *to ſhut men under fear and guilt* (that ſo they may be fitter Objects of Pity and Mercy;) but to *convince them alſo*, that they may be in a way for mercy. It being the great Art of the Holy Ghoſt, to work along with the Word, ſutable to the Subject, and Object it hath, to work upon. And in a ſharp Threatning, it is as *Vinegar*, or *burnt Allum*, or ſome *Corraſive* to putrid

putrid fleſh, that muſt be taken off.

And How will a poor Soul Tremble under This, That Chriſt, who is Love it ſelf, ſhould once ſay, *I will not Pray for you.* As every one is ready to apply it to himſelf, while under the Convincing Work of the Spirit: which is promiſed *to Convince the world* alſo, *of ſin, and Righteouſneſs.*

But he doth not ſay, *I Will not Pray for the world*: but only, *I Do not.* Juſt perhaps as in the Chapter before, he ſaid to his own Diſciples, *I do not ſay, I will pray for you: for, the Father himſelf loveth you. And in That day you ſhall ask me Nothing.* And hitherto you have aſked *Nothing.* Which are Negatives comparative, not abſolute.

And why not This alſo, I *do not pray*, only, or mainly, and chiefly, *for the world*; *but for Thoſe thou haſt given me, out of the world.* And it may be, Chriſt finds enough upon him, *as a Man*, (and ſo only he *Prayes*) *to mind his Elect*, and care for Them: Though God (and He alſo as God) Loveth the *world alſo* (*and the Peoples*, in diſtinction from *Iſrael*, as *Moſes* expreſſeth it.) Yea, and He was given alſo, for the *world*; and ſent to *bear away the ſins of the world*; *and not to condemn, but ſave the world*; *and to be a Propitiation for the ſins of the world.* As we read (with many ſuch paſſages) in This very Apoſtle, who records This Prayer.

And if we take the words as ſtrictly as we may, being only in the Preſent Tence, *I do not yet Pray for the world*: We know not how ſoon, he yet might pray, for the *world* alſo: Though he Now did not.

Seeing in this very Prayer, towards the end, he prayed for others, Many others, then he Now Prayed for, at the beginning of it. And I know not but the *World*, might Then, come in alſo; if I ſhould grant it did not Now.

Epecially ſeeing, One great End of all he aſked, for his Diſciples alſo, and for all others, was, that the *World may come to know that thou haſt ſent me, and haſt loved them, as thou haſt loved me.*

And in the beginning of this very Prayer, Chriſt ſheweth, that it is *Eternal Life to know God, and Him whom God*

had ſent. And by this, he proved that his Diſciples knew the Name of God, and kept his Word, becauſe they now believed that *God ſent him, and knew ſurely that he was come out from God.* And yet in the latter end of this Prayer, he beggeth ſo, and ſo, for His, and all that ſhould believe; *that the* whol World alſo, *might come to know, that God had ſent him, and had loved them, as he loved him.* Which may be added to That we noted in the chap. before; *When the Comforter ſhall come to You, he ſhall Convince the World alſo, of ſin, and of Righteouſneſs.*

And yet (as himſelf, and St. *Paul* alſo ſaid) the World, as the World; and the Carnal man, as Carnal; *did not receive,* conceive, or underſtand the *Spirit,* or the things thereof. So, in a ſafe ſence alſo, we may ſay, Chriſt did not Then Pray for the World; that, As the World, they might be ſaved, or be Happy, while they remained Such. But that they might be changed, and called out of the World, and ſo *Turned from Darkneſs to Light, from the Power of Satan unto God:* and then might alſo *receive an Inheritance, among them that are ſanctified, through Faith in Chriſt.* Which was the ſum of This Prayer, it may be, and the great Commiſſion, given by our Lord himſelf, when he ſent *Paul* to the Gentiles: and made him a Miniſter, and Witneſs, or *Martyr* alſo; to the whole World.

And He gives us This Sum of the Goſpel he was to preach, *That God was in Chriſt, reconciling the world unto himſelf,* and *Not imputing their ſins.* And the Myſtery of Godlineſs; *God manifeſt in the Fleſh, and believed on by the World.* And if any take the *World* here for the *Syſteme of Elements,* and not for Men of the World; I may ſay, Chriſt alſo might mean only the Worldly Syſteme: which he prayed not for, but for all men of the world, and in the world. But St. *Paul* in ſeveral places ſaith (and that alſo in the Spirit, or perſon of Chriſt; whom we found before, as *Ezekiel* (*the ſtrong God, and y the Son of Man*) to be the great Watcher and Warner for every man: and as *Ezekiel,* bid to order *a Sacrifice for every one that erreth, and is ſimple:*) he was *Warning every man, and Teaching every man, in all Wiſdom,*

Wiſdom, that we may preſent every man, perfect in Chriſt Jeſus. And he bids us *Love All men*; and prayes they might *Love All men, even as He loved them.* Yea, and we are bid to *Honour All men.* For, *Man is the Image, and Glory of God.* And, directly againſt the ſence which ſome ſuppoſe in Chriſts words (*I pray not for the World, but for Theſe:*) St. *Paul* exhorts *firſt of all*, That *Prayers, Interceſſions, Supplications*, yea and *giving of Thanks* alſo, *be made for All men.* Which he ſaith, is *good* and *acceptable, in the ſight of God, our Saviour.* Who *Will* (directly *Will*) *have All men*, All men, *to be ſaved*; *and to come unto the knowledg of the Truth. For, there is One God, and One Mediator, between God, and Men*, (All Man-kind) *the Man Chriſt Jeſus*; *who gave himſelf a Ranſom for All*, (for, he is the *Propitiation for our ſins*, and *not for ours only, but for the ſins of the whole World*:) *to be teſtified, or witneſſed*, or manifeſt, *in due ſeaſon*; or its *proper ſeaſons.* For, it is plural, in the Original; expreſſing divers, ſeveral, and proper ſeaſons: for the manifeſtation of That Truth, to the World. Of which we may ſpeak again, in *Times and Seaſons.*

And yet alſo, in a True and ſafe ſence, we may ſay, Chriſt loveth not the *World, as the World*; nor prayeth for the World, as ſuch. No more than a Man ought to love or cherith his Fleſh, as ſuch. But only in order to change it, and make it New. And this indeed ſeems one of the moſt proper ſences of Gods *Hating* any. Which in Hebrew is expreſſed by a word ſo neer That which is to *Change*; as if Hating were but in order to a *Change*: which is alſo very neer the ſound of the words that in Hebrew ſignifie both to *Change*, and to *Hate.* And as *Sone*, comes from their *Sana* to Hate (as we touched before;) So doth *Sin* which is *Hate* or *Slun.* And That which *Engliſh Saxons* (whoſe Language is much Hebrew) do call *Sin*, is in Gods Language *Hatred.* For, he hateth Nothing but *Sin.* And the Eng *Sin*, is in Heb *Hate*, or *Chate*, or *Hhate.* So that God Hateth Nothing but Sin. And no perſon but (as Sinful, and ſo) in Order to *Changing* of him. As we ſee in his own Covenant? His *Firſt Covenant* (and ſo his Firſt Creation, and the *Firſt born* in all Diſpenſations)

must

muſt give place to a *Second*, which is Better. And the *Elder muſt ſtill ſerve the Younger*: or give place to it. God will ſtill ſhew himſelf Better and Better: and ſo will ever to All Eternity. *And finding fault with his firſt* Expreſſions or Manifeſtations, *he Diſanuls* and rejects, or Hates and reprobates them, in order to change them, and make them Better. VVhich he is ſtill Doing. For, what he doth once, he doth ever. And the VVheel ſtill goeth round, as we find in the 90. *Pſalm*, and *Solomon* in divers places; to be compared with that of our Saviour, (ſo often repeated,) *They that are Firſt ſhall be Laſt, and the laſt firſt. And behold I make All things New.* As in the beginning, ſo it ſhall be ever.

I may add alſo, That in divers Scriptures, we may find *Love* and *Hate*, to be but relative Terms, or comparative.

God as God, Loveth Himſelf only, with an Abſolute Love: and Hateth nothing but ſin, with abſolute Hatred. But among Creatures, He Loveth One before another, as it cometh neerer to himſelf, and his own Image: So he prefers it before another, which he hateth, in compariſon. So, *Leah* was *Hated*, that is; *Leſs loved than* Rachel, preferred before *Leah*; who was loved alſo, but below *Rachel*.

And in ſuch a ſence God ſpeaketh, *If a man have two Wives, the one Loved, and the other Hated*; that is, leſs Loved. For elſe ſure, God would never countenance any mans *Hating* his VVife. But only, as he doth a mans Hating his own fleſh, in order to change it, and prefer ſomwhat before it.

And ſo Chriſt telleth us that no man can be His Diſciple, except he *Hate his Father, Mother, Brother, Siſter, Wife and ſelf.* Whom yet he never ſhould, or could Hate, if he be His Diſciple; and be moulded into Love. But his meaning is, (as we find in another Evangeliſt) *Except he prefer Chriſt, and ſo Love Him, before All Thoſe*: Which therefore in Scripture Language, are All ſaid, to be Hated; in compariſon of Chriſt.

And why may not *Jacob* the Younger, be Thus Loved, that is, preferred before *Eſau*? who in This ſence is *Hated*, and *rejected*, that is, ſet behind, his younger Brother.

But

But however Theſe may be uſed, or looked upon, as Types of the *Elect and Reprobate*: we cannot from Thence determine Final Reprobation (as the Schools expreſs it) in the perſon of either. Though the Scripture give us very ſad Characters of *Eſau*, calling him a *Profane Perſon*: yet I know not that it ever ſhews him to be Eternally Reprobate. That Repentance which is ſpoken of in the *Hebrews*, being his Fathers, (and not his own, but) the changing of his Fathers mind towards him: which he could not obtain, though he ſought it with Tears. But yet his Father alſo Bleſſed him: and though he muſt ſerve his younger Brother, it was but for a ſeaſon, till he could break his yoak, as we ſhall ſee anon. And This alſo, but as generally in all the Diſpenſations of God, out to the World, the Elder (as we may commonly ſee, in moſt, or All the Elder Sons named in the Bible) or the firſt, muſt give place to the Second. Even the firſt Covenant it ſelf, muſt be rejected and diſanulled, and judged Faulty alſo (that is, Reprobate) in order to a *Second*, Better, and more Gracious.

So it was ſaid, *The Elder ſhall ſerve the Younger*. And Chriſt himſelf came *to Serve, and to Miniſter, and not to be Miniſtred unto*. As it is ſaid, *Joſeph* in Priſon, was Truſted with the Care or Government of all the Priſoners; and ſet to *ſerve them*: As indeed a Governor is a great Servant, to his Servants.

As it is written, Jacob *have I Loved*, (is it indeed an Interrogation, rather than affirmation?) *But* Eſau *have I hated*. But How *Hated?* The very next words of the Prophet, who is cited by the Apoſtle, ſhew us that This Hating was ſome frowning of Gods Face, (as we may ſay) but not of his Heart: and but upon the outward Man, or Eſtate of *Eſau*; whom he therefore ſaith he Hated, becauſe he laid his *Mountains and his Heritage waſte, for the Dragons of the Wilderneſs*. But may, or can, any man know, or judg of True Real *Love or Hatred* (eſpecially That which is Eternal) *by All that is without, or before him?*

Is there not much worſe, ſpoken of *Jacob* and *Iſrael* (in that very Prophet) than of *Eſau?* Doth not the ſame *Malachy*, ſay of *Iſrael*, *Will the Lord regard your perſons?* Even your,

your perſons? And no wonder then his Soul abhors their Sacrifice. Which yet is one of the worſt things that *Solomon* obſerves of a wicked man: But How frequent in the Prophets againſt *Iſrael?* And in *Jeremy* 12. we ſee, How God *Forſook and Hated, the deerly beloved of his ſoul.* As an Emblem of Chriſt himſelf (ſo *forſaken, Hated, curſed,* and *Rejected* by God;) or of all the *Elect*, who once were (as *Paul*, to the *Epheſians*) children of *Wrath*, or *curſe, as well, or much, as Any others.*

And the ſame *Malachy* doth not only obſerve the Jews ſo *neglected and rejected*, but Curſed alſo, by God himſelf: ſeveral times. Yea, and that, the Lord would alſo, *curſe their very Bleſſings: Yea, and had curſed them already.* One of the heavieſt, or worſt, Curſes in the Bible.

And This is for Spiritual Adultery, and *Judahs marrying the Daughter of a ſtrange god.* As *Gen.* 38. *Judah leaving his Brethren* (for, *it is not good for man to be alone*;) *Turned in, to a Canaanite*: who bore *Er and Onan*: *ſo wicked, that the Lord ſlew them.* Which is alſo in *Malachy*; though loſt by reading it; *Therefore will the Lord cut off the Maſter and the Teacher*, which in Heb is, *Er and Onch.* And the Scripture ſeems often to allude to *Tamar* alſo, at the end of that Hiſtory (Mother of All *Judahs* Poſterity:) As the Church (or every Chriſtian) waiting for Chriſt (that *Shilo*, or *Shela*) till *with child by his Father alſo*; *leaving his Signet and Bracelets*, which ſave her at the fiery Judgment. But we tranſlate *Tamar* the *Palm tree*, which it alſo ſignifies: as That, *which Riſeth, by Preſſing down*: and was uſed at the Feaſt of Tabernacles: and yet alſo, by the Jews, ſhaking their *Palms*, Thrice every way, crying, *Hoſanna, Hoſanna!* As their Fathers did to Chriſt, ſpreading Palm branches, as we read in the Goſpel.

But how Hated, and Curſed Things and Perſons may be Loved and Bleſſed; *as changed, by Him that is not changed*; as we read in the ſame Prophet (to which alſo St. *James* alludeth) who alſo telleth us, *We are All begotten by One Father*: and that *He hateth putting away* (in himſelf alſo, I hope,) more than any perſon: We muſt ſpeak anon.

When

When I conſider the ſolemn engagement of God to his Son; *Ask of me, and I will give thee all Nations, and the utmoſt ends of the Earth*; or in the Goſpel-words, *Ask and thou ſhalt receive, ſeek and thou ſhalt finde, knock and it ſhall be opened*, (which was firſt ſaid to Chriſt, before he ſaid it unto us; and he ſaith it to every one, and with that alſo, Becauſe it is *ſo to every one*, therefore ſo to you, or them that then heard him:) I have often thought it ſuch a ground of Faith and Hope, that inſtead of doubting whether I was given to him, or not; I have often preſſed it on him: Ask me, that thou mayſt receive me, ſeek me, and thou ſhalt finde me; and by vertue of the Covenant, my hard heart alſo, ſhall be opened to thee, if thou wilt knock heartily. Now thou ſaiſt, thou *ſtandeſt at the door and knockeſt*; O but do it heartily, which is the great Law of All *Servants*, and thou art the Lords *Servant*, and ſo called, through the Prophets, Goſpel, all the Bible; *And the Lords ſervant muſt be gentle towards all, even to them which oppoſe themſelves* &c.

I have alſo judged it an unworthy thought of God, to think he would ſo ſolemnly bid him, *ask* what he would, and whom he would, and then to tye his tongue, or narrow his heart, ſo as he durſt not, or he would not, ask as many as he could diſpoſe or manage.

And to put it out of doubt, I ſee him very ſolicitous to perſwade and aſſure us, that the Father hath ſo far prevented all his asking, or our fears & doubts, that he hath given him all Things, all Perſons, all Power, in Heaven and Earth. And on this Rock he grounds his Calls, and all our Faith and Hope, and coming to him.

For we muſt needs have ſtaggered at all his words and promiſes, till with *Abraham*, we were fully perſwaded, that he *was able to perform what ever he promiſed: and this was imputed to him for Righteouſneſs, and not unto him only, but unto us alſo it ſhall be imputed*; (a ſtrange expreſſion to the Gentile Romans,) *If we believe on him that raiſed up Jeſus our Lord from the dead, who was delivered for our offences, and raiſed again for our Juſtification.*

We erre greatly, not knowing the Scriptures, and the mighty Power of Chriſt; which if we knew, we ſhould not

diſpute

diſpute his will, but rowle our ſelves upon it, (as we daily pray) and ſay *Lord if thou wilt, thou canſt make us whole and cleane.* The God whom we worſhip, is able to deliver us out of this Pit, and fiery Furnace (was it not a great myſtery?) But however, we will not worſhip the Golden Image of the Beaſt, or him that was, or is to be a Beaſt, and to eate graſs as an Oxe, nor will we receive his character, or name or number of it; though ſet up in the plain of *Dura*, (every Generation of this World) made up of *6.* in bredth, and *60.* in height, *666* was alſo the number of Talents of Gold brought yearly unto *Solomon.* But of this again in our diſcourſe of times and numbers, weights and meaſures.

And when our Saviour himſelf came to dye, and all the Scripture was againſt him that he could not live, yet he was not afraid to put himſelf upon the infinite Power of God; with *Father, if it be be poſſible, and all things are poſſible.* The Angel to the Virgin ſaid, *all things ſhall be poſſible with God*, and Chriſt ſeveral times, *with God all things are poſſible:* and at his coming down from the Mount (an embleme of his ſecond coming) he addeth, all things are poſſible to him alſo, (even to a poor weeping man) that believeth. All things are poſſible to thee O Father, and to mealſo, (they ſhall be poſſible:) But not my will, but thine be done on Earth, and my Earth alſo, as in thy higheſt Heavenly Throne, which ſhall alſo be my Throne. And Father, I will that thoſe which thou haſt given me (to whom thou haſt given all things) may be with me, and ſee my Glory, and ſit on my throne alſo.

And *his Throne is eſtabliſhed with Mercy*, as we read in the Prophet *Iſa.* Yea, rather with *Mercy* than *Truth*, or any other thing; for ſo the Proverbs ſay, *Mercy and Truth preſerve the King, but his Throne is eſtabliſhed with Mercy.* So that if he cannot hold both, he muſt let go *Truth*, and all Juſtice, rather than *Mercy*: For *Mercy ſhall triumph over all Judgement*; and in Judgement, he ſtill will, ſtill doth, remember Mercy: And *he that ſheweth not mercy*, in all things, and all times, *ſhall have no mercy ſhewed him*; and himſelf bid them *go learn what that meant, I will have mercy, and not ſacrifice*; or mercy rather than any ſacrifice. *He hath ſhewed thee O man, what*

what is good, and what the Lord delighteth in, to do Juſtice, but (eſpecially,) *to love mercy, and to walk humbly with thy God. Ride on proſperouſly, becauſe of Truth, and Meekneſs of Righteouſneſs:* and ſeeing God accepteth mercy rather than any other ſacrifice; let him guide thee alſo, in the way he ſhall choſe and beſt accept, as the *Pſalmiſt* ſpeaketh.

I will therefore ſing of the mercies of the Lord for ever, for I have ſaid, mercy ſhall be built up for ever, *Mercy* and *Truth* ſhall go before thy face. O bleſſed are the people that know that joyfull ſound (and underſtand it:) They ſhall walk, O Lord, in the light of thy countenance, in thy name they ſhall rejoyce all the day, (for they that know thy name, will truſt in it) and in thy very Juſtice, they ſhall be exalted. *Mercy* and *Truth* are met together, Righteouſneſs and Peace do kiſs each other. *Melchizedek* (the King of Righteouſneſs) is alſo King of *Salem*, that is, Peace: and his Throne of Judgement, (in the Revelation) is a white Throne, and is eſtabliſhed with mercy. *For his mercy endureth for ever, for his mercy endureth for ever.* Even that *Mercy which is Over all his works, and his compaſſions never fail.* And *Solomon* ſaith, *he that honoureth his Maker, hath Mercy on the Poor.*

He ſhall hear the Poor when he cryeth, and him that hath no Helper (no Helper!) *He ſhall ſave their ſouls, and ſhall redeem them from deceipt and violence*; (or as this Pſalm is expreſſed in *Ezechiel*; *He ſhall offer ſacrifice for every one that erreth and is ſimple.*) *Precious in his eyes ſhall be their Bloud*, and yet more precious their ſouls, which himſelf ſaid, was ſo exceeding precious, as not to be compared with the World; muſt it only be precious in our own eyes, and ſhall it not be ſo in his alſo? Let us then bow down to him, as the third Captain of 50. did to *Elijah*, ſaying, *Let my ſoul be precious in thine eyes, and the ſoules of thy ſervants*; for ſo the words are in the original.

And himſelf ſummed up all the Law into *Love*, adding alſo that it was a little love to love a friend, or one that was lovely, or like us, fair and beautifull, kind and thankfull; *even ſinners and Hypocrites do ſo*; but I ſay unto you, *love your enemies, and them that hate you*, pray for them that per-

ſecute you, revile you, blaſpheme and offer all deſpite to you. Bleſſe them that curſe you, yea, bleſſe and curſe not, be ever bleſſing and never curſing. In a word, *Be mercifull as your Heavenly Father is mercifull*; and then addeth, *Judge not, that you be not judged.*

Which is the more to be marked, becauſe himſelf ſo often intimates, that although the Father hath committed *all judgement to him*, and authority to execute it alſo, (as we ſhewed before) yet that he neither came to *judge the world, nor will* judge it, or any man, it may be in his own perſon; but will commit it to his Children, who ſhall *judge the world and Angells alſo:* and then the Son of man ſhall ſit on the Throne of his Glory, to ſeperate thoſe that are judged.

And there alſo, none are condemned, but thoſe that juſtifie themſelves; for if we could, or would *Judge our ſelves, we ſhould not be judged.* Yet even then alſo, we are judged by the Son of man, *For we muſt all ſtand before his judgement ſeat,* who yet loved our nation, and our nature, and was made our Advocate, and under the ſame Law with us: The ſame *Law of Love.* And did any man ever *Hate his own fleſh?* though he may chaſten it, and keep it in ſubjection, *Plucking it under the eyes.* as ſome render the Apoſtles phraſe.

Or if he could *hate his own fleſh*, will he not *love his own Spirit*, and his owm Image? Will not That love ſeek to propagate it all he may? he hath received the Spirit without meaſure: He is infinitely full of that (as *Elihu* ſpeaks) which is as *New Wine*, yea, as *Fire in his bones and heart*, which as the Spring in the watch, is ever clicking, and the cauſe of all the beating in the Arteries, and all the Pulſes, and it muſt have vent, he cannot hold it in.

So it hath now pleaſed *Infinite Wiſdome and Goodneſſe* to ſcrew it ſelfe into the finite heart of Chriſt in his humanity, ſo that he cannot hold it in, or ſtifle it if he would, as that which is infinite might have done, and ſo ſwallowed it up, as that we might never have ſeene, or felt, or any way enjoyed it.

But *infinite* is now ſo *riveted* into finite, that this finite cannot comprehend it, or detain it if he would: He cannot detain it in *unrighteouſneſſe*; not ſo much as he may the wind in his hand,

or

or all the great Ocean in his bowels. So that if his eye were evil, or his heart hard and narrow, when he ſeems ſo kindly to invite, and call and woo us to his dainties: which the Scripture yet forbids us once to taſt from an evil eye, or from one that cryeth eat and drink, but his heart is not with us, which the ſoul of God abhors: Yet indeed if Chriſt do but love himſelf and his own Spirit, and his own eaſe, he ſtill will, and ſtill muſt give out freely, having received that which is too great and ſtrong for him to hold in, and keep down, if he would, being an infinite Fountain ſtill flowing up, and ſtill flowing out with Rivers of living water round about him.

So it is in all that do but receive ſome little drops of it from him: How much more, is it ſo in himſelf, that hath it without ſuch bounds and limits? O how is he ſtrained (tis his own expreſſion) till he poure out himſelf and his Spirit among us. It cannot be taken from him againſt his will, and yet it cannot be held in: but is as an Ointment or a ſweet perfume in ones hand, the more it is preſſed and heated, the more it flows out and ſends forth it's ſweet Odours. *And ſhe came behind him ſaying, If I can but touch him, or ſo much as the hemme of his Garment, I ſhall be healed:* and vertue went out at every touch.

As the ſweet perfume and precious Ointment on the Sacrificers head, it drencht his Beard, even *Aaron*'s beard (which yet was but an Excrement, and to be cut off with every Siſſors) and it ran down through all his Garments, and to every hemm and Fringe of them, although to be changed and laid off, very many times, beſides every nights reſt.

And the Laver of old in the Tabernacle, had no cover; how much leſſe the great Molten Sea in the Temple? which had ſuch a Fountain or Fountains ſtill flowing up in it, or into it, as the very words in the Hebrew may teach us.

Have you not ſeen a tender Mothers breaſt ſo full and ſwel'd for want of ſucking, that ſhe hath been glad of a ſtrangers Child to draw it, when her own could not, or would not? So, and much more is it with the full breaſt of Jeſus Chriſt; which is ſuch an infinite Fountain, that the more it gives, the more it may. *And if thou knewſt the gift of God, and who it is that giveth, thou wouldſt aſk, and ask again,* and never

give over asking (as we found before in *Acksa*, and divers others) till he filleth thee also *with the upper and the lower springs. Rejoyce yee then and be glad with him, all yee that love him, rejoyce with him all yee that mourned after him, that you may suck and be satisfied with those breasts of Consolation.*

And a drop that runneth over (for he hath enough for his Children, Servants, Strangers, Cattle, all his Creatures,:) every drop hath power enough to make us hunger and thirst, and long for more, till it may stretch out our narrow hearts and make them as wide as the very Heavens.

And he hath received gifts for Rebels also; and his own Law was, he that received freely, must give freely: yea, and he said, *It is a more blessed thing to give, then to receive*: As if he thought himself also, and made himself more *blessed*, by giving out freely, then by receiving all the fulnesse he hath, which would be a burthen to him, if he could not, did not, give out freely, as he receiveth.

And for more clear expressing his own mind and heart, and will; for doing good, according to his Power, (which is still the measure of goodnesse also:) He hath not only promised to receive All that come to him; and by *no means, no means, to cast them off, or out; but also to draw All men to him, and to make All things new*; being (as the Psalms expresse) not only to *satisfie the desire of every living thing*, which is no great matter, except also they have great and good desires (for else I know not ought I feare, or more oppose, or pray against, then his giving me the desire of my own foolish narrow heart,) but also, that he *shall give forth Good, and goodnesse so*, that all things shall be filled with it: As we may find by comparing the 85. *Psalm* (concluding thus; *Yea the Lord shall give forth Good*, or goodnesse, *and Righteousnesse shall go before him, and direct or set us in the way of his steps*) with the 104. and 145. *Psal.* which of all is to be marked most, as that which giveth name to all the Book of Psalms, (as the *Jews* tell us) being thence All called Praises, or Songs of blessing.

The Lord is gracious and full of compassion, slow to anger, and of great mercy: the Lord is good to All, and his tender mercies are over All his works. All thy works shall praise thee, O Lord, and thy Saints shall bless thee. The Lord upholdeth All that fall,

and

and raiſeth up all that are bowed down. which is again ſo repeated and enlarged in the next Pſalm alſo, that it may teach us how Chriſt put himſelf under that Law alſo, *to mourn with every one that mourneth, and to weep with every one that weepeth;* yea, and to make us ſenſible of our own wants and emptineſſe, that ſo he may fill us: being ſent to *comfort every one that mourneth, and to repleniſh every empty ſoul. At this I awaked, and my ſleep was ſweet to me,* as the Prophet expreſſeth it.

Yea, and Chriſt is ſuch an *Head to every man,* (as *Paul* expreſſeth) and ſuch a Root to all our ſoules and Spirits, that our mourning and our ſufferings reach and pierce his ſoul alſo: And in all our afflictions, he is afflicted: For *if any one member ſuffers, all ſuffer* (but eſpecially the head and heart:) *and if one be honoured, all rejoyce with it.*

The ſtrength of a King is in his Subjects, and his glory in their multitude, and greatneſſe, Riches, Honour, Happineſſe and Freedome; it being more honour alſo to govern one freeman, then many ſlaves: And it is a union with free Subjects that maketh a King ſo ſtrong, that as *Solomon* ſaith, *There is no riſing againſt him.* Where the *Arabick* alſo may help us to a better ſence and notion of *Alkum*, then is yet common.

May we not all ſay to our Saviour as *Abigail* did to *David?* When my Lord ſhall ſit on the throne of his Reſt, and when the Lord hath done to my Lord according to all he promiſed, ſhall it indeed be any offence or *grief of heart to my Lord, that he ſpared us and did not ſhed our blood, or avenge himſelf* (which is ſo much forbidden) *or reſerve a grudge in his heart againſt the Children of his people?* When he ſhall ſee us all come bowing to him, to his glory, and his Fathers glory alſo: who is glorified (he ſaith) when we bear much fruit, And is not he ſo alſo, *When He beareth much?* And as much as he can.

If he could have been contented to be happy, glorious all alone, he never needed any world of men or Angels. But O! how was he ſtrained in himſelf, till he had found a means to multiply himſelf, his Image, Happineſſe, and Glory, by Creation? How much more than by Redemption? while we live, we ſhall praiſe him; and ſhall ever bleſs him, if he

have

ſave us. But the *grave cannot praiſe him, death cannot celebrate him: the living, the living ſhall praiſe thee*; as *Hezekiah* ſaid.

And what profit is there in our bloud? He did not care to drink the bloud of beaſts: doth he now delight in eating mans fleſh, and drinking mans bloud? Or what doth he gain by loſing us? Can the enemie give a recompenſe for us? As *Eſther* ſpake of Haman. And if he cut us off, will he not *look in the morning*, and when he *ſees our places empty, will he not have deſire to the work of his own hands* (as Job *and the* Pſalmiſt) *to that needle work he curiouſly wrought in his cloſet.* When he hath ground us to powder, will he not ſay *return again*, againe, yee ſons of men! O that God would perſwade us, even in ſuffering according to his will, to commit our ſouls to his keeping, as to a Faithfull Creator.

Can he be angry more in time, then from eternity, before he made the World, or ought that could provoke him? Or if he can, may little children ſo provoke him, with their raiſing duſt, or dirty pies againſt him, that he muſt alſo turn, and curſe them in the name of God, and give them up to Bears to teare them? will he offer children alſo, and his own, to *Moloch*? Or with muſick drown their yellings in *Gehinnon*, or in *Tophet*, which he ſo much hates, and threatens, and his ſoul abhors ſo much in others? Or if *fury* can be in him, (which yet himſelf denyeth in the Prophet *Iſa.*) ~~can it reſt in ſuch a boſome?~~ When as *Solomon* ſaith, *it reſteth in the boſome of fools?* Can it remain in ſuch a ſoul? which hath ſo often ſpoken it ſelf well pleaſed, ſatisfied, and infinitely delighted in himſelf, and his Image, his Son, and his own moſt glorious and moſt gracious Righteouſneſs? Can the Sun go down upon his wrath?

Or if he muſt, for ſome great reaſon, act a part awhile, and wear a maſk, or frown, and caſt abroad his Thunderbolts, and ſhew the fierceneſs of his ſore diſpleaſure, or the Power of his anger or wrath; can it be ſhown upon a moath, a bubble, nothing, weaker than nothing? will he alſo ſet his eyes, (or heart, or heavy hand,) on that which is not?

What Glory, Honour, Profit, Pleaſure, can the Power and Wiſdom (that we lay aſide awhile, the Goodneſs) of an Infinite God, beget it ſelf, in cruſhing us.

Will

Will the King of *Israel* hunt a Partridge in the Mountains? or pursuite a fly? will he prosecute dry stubble, or the little moats of dust in the balance? can his Almighty Arm delight to strangle little worms, or wrestle with a shadow? will he create a mighty whirlwind to contend with nothing? less than nothing, and lighter than vanity? when his very thoughts may easily create the Angels; and his Word, this glorious World, and think it down again at pleasure! *Drawing in his breath,* (or spirit) *and they perish,* and then *giving it out again, and* they are created; as the Psalmist shadoweth out his Respiration, or his hearts *Diastole & Systole.*

Will his sore, and great, and strong sword, contend with feathers? or lead captive atomes? will it boast it self in cutting little straws? or glory in a Triumph, over that which is more feeble than the tender grass? when yet it might awake against a man that is his Fellow, and his equal match; Mighty to bear his weight, and power, and wrath, and strongest blowes: when we are all to him, as *Naball, or a natural fool* before the wisest man, or Angel of the Lord; and like a little childe, (and lesse, and weaker much,) before the strongest and most mighty Giant, clothed with double armour!

Will he contend for ever? when our spirit (that is, His in us) must fail? and if it should not, yet by conquest he can get no glory from us, but a bluth, to think he should be grieved, or provoked to contest with that, which is so far below him, and so much unworthy of his wrath, and so uncapable of bearing the power of it: If he would, or could expresse it abroad, out of himself.

He hath already learned much of God, that knoweth how that great and infinite Being, is one pure *simple Act*, without all *shadow of change*, as he is in himself; and yet in Christ *is all, doth all, beareth all, suffereth all*: for he is *Love*, and can unmod himself, (for ought I yet see,) as soon as do, or speak, or think a thought, or any thing, or act, without *Love*. Though he may hide his love, (which yet must hide and *cover all transgressions*, if the Proverbs do not deceive us;) So that in a veile or mask, it may appear as frowning, or an angry face; when yet Love is at the heart;

and the Lamentations ſay he doth not afflict from his heart, or grieve the children of men; and I never read any Scripture, praying that God would alter his heart towards any, but very many, that he would alter his face, and turn again and ſhine upon them, or lift up the light of his countenance, that ſo they might be ſaved.

He that ſeeth how that which is Infinite, muſt be principle and end, ſubject, and object to it ſelf, and all it's own actings, yea and Paſſions, or Sufferings alſo, to eternity, wil not wonder to hear that God never ſpake a word, or did an act, or ſtruck a ſtroke, but on, or in, and through, his own Bowels, Jeſus Chriſt. As a tender man, (How much more a tender God?) never ſtriketh any, but it even pierceth his own ſoul or Bowels; and the harder the object is, the more it makes our hand alſo to ake in ſtriking it: but it is becauſe our hand is hard alſo. How eaſie is it to *darken Counſell, by words without knowledge?* But how ſoon alſo would True Wiſdome come and teach, and lead us, if we would cry after her, and call her *Siſter, and wait early at her gates*; in a ſilent freedome from the noiſe and crowd, and duſt of this world, and vain thoughts, or forms of words, darkning Counſel without knowledge!

I have yet ſaid nothing, or at leaſt, very little of the great ſufferings of God in Jeſus Chriſt: And indeed what can any man or Angel ſay of his Sufferings, when as all the Goſpel is but a little ſhort diſcourſe of ſome few things which he began [and but began] to ſay and do: Nor is it much wonder that we ſhould hear or know no more of that, of which he ſpake ſo Little. For he did not cry, or *cauſe his voyce to be heard in the ſtreets*, when hungry, thirſty, harborleſs, not knowing where to reſt his head; ſlighted, Contradicted by Sinners, betrayed by his own Diſciple, accuſed by a multitude, ſcorned, ſpit upon, reviled, buffeted, and bound; ſcourged by *Pilat*, Crowned with Thornes, wearied with the Croſſe, and broken on it, and ſo cruelly pierced, that the hardeſt heart ſhall ſee, relent and mourn over him; and yet, *as a ſheep is dumb before the ſhearer, ſo he opened not his mouth.* Nor did Living *Man complain*; but Dying God; cried to his Father, *My God, my God, why haſt thou forſaken me?* Thou art holy ſtill, and inhabiteſt

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the Praiſes of *Iſraell*; Our Fathers truſted in thee, they truſted and then cried, and ſtill truſted: (Faith begot *Prayer*, and that increaſed Faith) and they were delivered many times, at all times; never confounded or aſhamed: But I am a Worm, and no man, a reproach of men, and deſpiſed of all people.

But thou art Holy ſtill. We are yet but in the Porch, and have ſcarce touched the threſho'd of his Sufferings; which the old *Greek Liturgy* ſo rightly tearmed, as well *unknowable*, as *unutterable*. O how he loved us! How great is his goodneſſe? How great is his Beauty! which was yet, deformed more then any man, or any Creature. *Surely he hath born our griefs, and carried our ſorrows: He was wounded for our tranſgreſſions, He was bruiſed for our iniquities; the chaſtiſement of our peace was on him, and by his ſtripes we are healed: All we like ſheep have gone aſtray, we have turned every one to his own way, and the Lord hath laid upon him the iniquity of us all.* I might add alſo, that ſufferings are of ſuch account with God, that though he never promiſe, ought but ſutable, to all our doings; Yet our light afflictions, or ſufferings, which are but for a moment, work unto us alſo [but his ſhadows], a far more exceeding and eternall weight of glory; with ſo great *Hyperbole*, as cannot be expreſſed.

And becauſe he made his ſoul an offering for ſinne, he did prolong his daies; raiſed from the dead; and ſhall ſee his ſeed, and the pleaſure of the Lord ſhall proſper in his hand: And therefore he ſhall divide the ſpoile with the ſtrong, and have a portion with the mighty. And for ſuffering of Death, he was Crowned with Honour and Glory; that by the grace of God, he ſhould taſte death for every man; For it became him, for whom are all things, and by whom are all things, in bringing many ſonnes unto glory, to make the Captain of their Salvation Perfect through Sufferings: and though he were a Sonne, yet he learned Obedience, by the things he ſuffered.

For as it pleaſed the Lord that *All fulneſſe ſhould dwel in him*, ſo it pleaſed him alſo, in bringing in that fulneſs, into his narrowneſs, as a man, to put him to ſore pain; and thus to make and keep him ſtill quick, or of tender ſence, in the Fear of the Lord: which of all he needed moſt, becauſe he knew, and ſaw,

and felt, most Love: Which was therefore poyzed with most Holy fear, which kept him still in aw, and made him most tender also unto others: as we see discoursed in the Epist. to the *Hebrews*. God would not trust him (or us in his hands) while he was only taught his fear, or his love, by precept; till he had it also by the deepest experience. And when he put him under the Law for us, he did not only tell him, *what measure thou meetest, shall be meet again pressed down and running over*: *And he that killeth with the sword, shall be killed with the Sword*; *and he that leadeth Captive, shall be led Captive*: *And he that diggeth a Pit*; *shall fall into it*: which are often repeated in the Scripture, and spoken to Christ also, as well as to us: But he also shewed him the horrible Pit, and shut him up in it, that he might still remember it; and by his own experience, *knowing the terrour of the Lord, might perswade men, yea and save them by fear*, and with much compassion catch them as brands out of that horrible pit, of which we read so much in *Job*, and the Psalmes, and our Saviours own words also, besides other Scriptures.

And dyed this *Abner* (Father of light, or Fathers light) as *Naball*, or a Fool, dyeth? Was he drunken also as *Naball*? Or did his heart dye in him, or become as a stone, before he died? Will he not improve his death, and all his sufferings, all he may? Is his heart narrow, or his eye evill to himself also? Doth he envy us (shall I say, or himself,) his full recompence of Reward? for which he despised the Crosse, and endured the shame and pain? being promised that he should *see the travell of his soul, and be satisfied*: not only contented, but fully Satisfied; for all the travel of his soul, which should have a full recompence; yea & a Reward also. Will he then lose the things that he hath wrought, and Suffered also? Which hath oft sounded in my eare, or heart, from his beloved Disciple to the elect Lady, which might represent the whole Elect, and Church, and Spouse of Christ; who cryeth to us all in the words of that Disciple, *Look to your selves* (and I am taught to say, Lord, Look thou to it also,) *that we lose not the things we have wrought* or born; *but that we may receive a full*, (*a very full*) *Reward also*.

I should tire you much to observe one quarter of that *St. Paul*

Paul ſpeaketh of the Sufferings of Chriſt; and the mighty weight and ſtreſſe he layeth on them: yea, and upon the very little drops of them he felt or bore in his own perſon; which yet he calleth the ſufferings of Chriſt, and to fill up the ſufferings of Chriſt. Which in himſelf alſo, he is bold to ſay, were *for the Conſolation and Salvation alſo of others*, yea of many others; as he writeth to the *Corinthians*, and with them alſo he joyned all, that in all places called on Jeſus Chriſt, as we noted before. And to the *Coloſſions*, having ſaid of Chriſt, that *it pleaſed the Father, that in him all fulneſs ſhould dwell, and having made peace through the blood of his Croſs, by him to reconcile all things to himſelf*, (which afterwards in that very Chapter, and to the *Epheſians* alſo, he calleth the *Miſtery of his will, according to his good pleaſure which he had purpoſed in him-ſelf*, to be compared with the 5. to the *Romans*, & many other Scriptures:) He addeth alſo, that *this Goſpell was preached to every Creature under heaven*, (as our Lords commiſſion was;) *Whereof I* Paul *am made a Miniſter, who now rejoyce in my ſufferings for you: and fill up that which is behind, of the afflictions or ſufferings of Chriſt in my fleſh, for his Bodies ſake, which is the Church.* And to *Timothy* he writes; *For the which cauſe I alſo ſuffer theſe things: Therefore I endure all things, for the Elects ſake: (for the Elects ſake!) that they may alſo obtain the Salvation which is in Chriſt Jeſus, with eternall glory.*

And to the *Philippians*: *In my Bonds, you All are partakers of my grace. Yea, and if I be offered, upon the ſacrifice and ſervice of your Faith: I joy and rejoyce with you all.*

But if Chriſt neither loved us, nor himſelf, or valued his own Glory, or his own Sufferings; yet his love to his Father or his very duty to him, though he did not love him, may be found a great fondation of our Faith and Hope in him, and in God through him. And for this, I may not only cite the Scriptures that ſpeak of Gods loving Chriſt, *becauſe he loved us, and laid down his life for us*; (One of the ſweeteſt and the ſtrangeſt ſayings in the Bible!) But alſo as *Paul* ſaid, *A neceſſity is laid upon me, and woe to me if I do not preach the Goſpell*: Even ſo our Saviour alſo, *This Commandement I have received of my Father*. And had he not received it, he neither

neither would, nor could, have given that Commandement to others, (which he ſo often preſſeth and repeateth as his own, his new Commandement, to all his Children, Friends, or ſervants:) that they love one another, as, even as, he loved them, which was to lay down his life for them; and this Commandement he received of his Father: and ſolemny profeſſeth, he never ſaid a word, but what, and how, and as, the Father ſpake it to him; nor did ever do a work but what he ſaw the Father do, and what he did; as if the Father alſo, Suffered in him,

Nor ſhall we go far to ſearch for this Commandement of God to him, either in that of *Ezekiel* (the ſon of man) the great Watch-man, and the great Warner, at whoſe hand God would require the ſoules of all that were under him (who are all men) yea, and at the price, and weight of his own blood: with which he muſt therefore prepare a ſacrifice for every one that erreth, and is ſimple (as we touched before) to be compared with the 53 of *Eſay*, and divers other Scriptures. And the 58 of the ſame Prophet, ſheweth, how it delighteth the ſoul of God, that Chriſt ſhould break every yoak, and deal his bread to the hungry, and bring the poore and them that are caſt out, or baniſhed, into his own Houſe; & when he doth but ſee a man, naked (though he weep not, beg not, yet) to cover him, and not to hide himſelf from his own fleſh. If then thou draw out thy ſoul, thy very ſoul to the hungry, and ſatisfie the afflicted ſoul, *the Lord ſhall guide thee continually*, &c. One of the ſweeteſt promiſes in all the Bible; and yet ſweeter, if we conſider it ſpoken to Chriſt, before it was to us: and then follow the gracious promiſes upon the keeping of the Sabboth, in which alſo we ſhall find, our Saviour very much concerned. But the very ten Commandements, and all the Law of God (through all the Bible,) which he took upon him, and was made under it; was written in his heart: and ſo rivetted in, that he can unmake himſelf again, as ſoon as leave, or loſe, one tittle of that Wiſe, and Juſt, and Holy Law of God; which is all yet, one Royall Law of Love. Did not himſelf ſumme it all up into Love? *Thou ſhalt love the Lord thy God with all thy heart, and ſoul, and mind, and might*; and there is another word of *Love*, yet like to this, a ſtrange expreſſion! *like to this*, or as good as this, or as much required

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and accepted as this, and of as much ſtreſſe, and ſtrength or force, as this: which is, *Thou muſt love thy Neighbour alſo, as thou loveſt thy ſelf.* Yea, and this is not only as the former, of loving God, but rather before it, in Gods account; as we may find in his beloved Diſciple, and divers others: So that God will much ſooner diſpence with his own love, and his worſhip (even of the Sabboth day, as we find in our Saviours own words) then he will diſpence with loving our Neighbour; yea but ſhewing pitty to his Oxe or Aſs, fallen into a pit. And as if, God would meaſure all our Love to himſelf, by our loving our poor Neighbour, St. John ſaith, *Let a man never talk of loving God whom he never ſaw, if he do not love his Brother whom he hath ſeen*: and if he do but *ſee him in want, and ſhut up his bowels*, (though his wants be not wept, or worded out, but only Seen) *How doth the love of God dwell in ſuch a man?* as we found alſo in *Eſay*, when thou Seeſt the naked, that thou cover him. Which hath ſometimes been very ſweet to me, when I had no words or tears to expreſſe my miſeries to Chriſt, or was ſenſible enough of any of my wants: Yet I have often ſpoken to him from that place (and others in the Pſalmes, or Job, or Lamentations) *Crying, See my affliction*, though I do not ſee it, or am afflicted for it, as I ſhould or would. Yet do thou See my miſeries, Even when I ſee them not; and let thy tender eye affect thy tender heart, for the Love of God dwelleth in thee. Do not therefore ſhut up thy bowels, when thou ſeeſt my want, though I do not ſee it, or am not affected with it: Give me Eye-ſalve that I may ſee: And thou haſt promiſed an holy Spirit to *Convince the world of ſinne, Righteouſneſſe, and Judgement. Withhold not good whilſt it is in the God of thy hand to do it.* Why then wilt thou ſend me away, ſaying, *Come again to morrow, when it is in the power of thy hand to do me good?* For thou haſt *all power in Heaven and Earth. Thou art the Wiſdome of God, and the Power of God. And a Brother is born for a day of Adverſity.*

And there may be alſo the greateſt ſuffering, where there is but little ſorrow; yea, and the greateſt ſorrow, where the leaſt Expreſſion, either in tears or words. A piercing look with an eye fixed on Chriſt in a promiſe, as one able to help, and made for it, [and why then do we doubt of his Will? I

may

may be a better Prayer, than a great many words or tears. They are *little Griefs* that ſpeak, or are ſpoken: Great ones are *ſtupid*, or at leaſt *ſilent*. So alſo are *Praiſes*. They may be beſt, when they attend God in *Silence*. As the *Jews* alſo teach us, on thoſe paſſages of the *Pſalms*, *My ſoul is ſilent before thee; and Praiſe waiteth on thee in ſilence*; for ſo it is. And *Silence* is commanded us all, not only in thoſe places, which bid our *words be Few*, as *Solomon*, and our Saviour alſo: But when God ariſeth, and doth manifeſt himſelf [out of his Temple, or in his Holy place, as his Preſence Chamber] we are eſpecially commanded, to be *Silent* before him: as we read in the laſt words, both of the ſecond of *Habakkuk* and the ſecond of *Zechary*. And there is not only an Evil, but a Good Day alſo, when *All prudent men will hold their Peace*, as we read in another Prophet.

But it's yet ſweter than many words, or any, can expreſs, to conſider, that if Chriſt did neither love Us, nor Himſelf, nor his *Father*, as he ſurely doth; Yet his very Duty to Him, and that Law which bids him *Love the Lord his God, with all his heart, and ſoul, and minde*, bidds him do it alſo, *With all his Might*. And ſo alſo, to propagate his love to All he can; by all means he may. Yea, and to work while it is Day, and to do whatever is in his hand to do, with all his might; leaſt the night cometh on him alſo, and there be no more working, or Councel, in the place whether we are all going.

Is it indeed enough for Him, in himſelf and his own perſon, to have no other God, or other wayes of worſhip, than are Right, and ſet by God; and not to bear his Name in vain, (who yet beareth it more upon him, both in words and Actions, than all men living:) Except he alſo propagate this Love of God, his waies of worſhip, and his Name, his True Name, which is his Nature; all he can, or may (and he may *quicken whom he will*) with all his Might? to all his Children, Servants, Neighbours, Subjects and Relations under him, and in his Powver? and they are *All*.

May I indeed ſuffer any Servant, or any other (though I may bear vvith children, vvhile they are children, and vvith Naturals or Ideots; & alas, vve are All ſo; to Him, all our lives;

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May I ſuffer any man within my power, or Family, to worſhip a falſe God? or the True God in a Falſe manner? or to take his Name in vain, while I can help it? Is He not Lord of *All the Family, both in Heaven and Earth*? Are we not All in his hand, and under his power; who hath *All Power in Heaven & Earth, and hath All things delivered to him, of his Father*?

Can we wonder now, why he ſo often promiſeth, *to manifeſt the Name of God, that All may know it, from the greateſt to the leaſt*? Yea and his Enemies alſo. It being ſo uſuall in *Ezekiel* and other Prophets, to cloſe up all his Threatnings with this, *You ſhall all know me*, or I will bring you to *Know my Name*. Which is alſo the great end of the *Pſalmiſts* ſharp and bitter prayers againſt All the enemies of God, (which we find muſtered up together in the 83. *Pſalm*) *That they may ſeek thy Name O Lord; and that they may know, that Thou, whoſe name is* Jehovah, *art the moſt high God over all the Earth*: which was alſo the great end of that great work on *Nebuchadnezzar*.

And the ſame Pſalms tell us alſo, that when men come, or are brought to *Know the name of God, they will truſt in it*: And there alſo Chriſt often promiſeth, *He will declare his Name to his Brethren*; and (as if they were too few) *to the great Congregation alſo*: And how great that Congregation is, or ſhall be, I cannot tell. When alſo he came to dye, he acknowledgeth this, for the great work he had to do in the World. *I have finiſhed thy work; I have manifeſted thy Name unto the men thou gaveſt me out of the world*. And, as if this were not yet enough, towards the end of that prayer, he prayeth for *More*; this being the Covenant, *Ask of me, and I will give thee All Nations*, (and Peoples, and perſons) *even the utmoſt ends of the Earth*; and thoſe alſo *afarr off, in the Seas*. And is his heart ſo narrow, that he will not *Ask*, when he might have us All, and all *things* for asking? *Aſk then heartily, that thou maiſt receive; ſeek us All heartily, and thou ſhalt find us All: Knock heartily at the door of our hearts, and by virtue of the promiſe, and Covenant of God, they ſhall be opened to thee.* *Neither pray I for theſe alone*, which thou haſt yet given me, *but for them alſo, which ſhall* at any time hereafter, *beleeve on me through their word: That they All may be one, as thou Father art in me, and I in Thee; that they alſo may be One in us.* And (for this alſo I

pray, and make it my dying requeſt) *That the World* (even the whole World) *may beleeve that thou haſt ſent me* ; (As now my D ſciples do, and are happy by it ;) For it is *Life eternall to know thee, the only true God, and whom thou haſt ſent, Jeſus Chriſt.* Yea, I have yet one thing more to deſire for the World, even for the World alſo, (though I did not ſo pray for them in the beginning of my Prayer :) *And the glory that thou gaveſt me I have given them, that they may be One, as we are One* ; *and that the World may know that thou haſt ſent me, and haſt loved them as thou haſt loved me.* And again, *I have declared thy Name, and I will declare it, that the Love wherewith thou loveſt me, may be in them, and I in them.* Plainly intimating that All that come to *Know his Name*, (which he will ever declare) ſhall come to *Love God*, being *Loved of him*, with the ſame love he loved Chriſt. To whom he gave many great Revelations, *not for himſelf*, as he ſaid when the voyce came from heaven; *I have glorified my Name, and will glorifie it again :* But that *He might ſhew them to his Children, and* (ſo great is his goodneſſe!) *to his Servants alſo.* Thus his Father *Abraham*, was called the *Friend of God*, (becauſe he knew his mind; to which alſo Chriſt alludeth, it may be, more then once ;) and was made his Privy Councellor : For how or why, *ſhould I hide from Abraham the thing* (or any thing) *I do; ſeeing that Abraham ſhall ſurely become a Great and mighty Nation, & All the Nations of the Earth ſhal be bleſſed in him? For I know him that he will command his Children and his Houſhold after him*, (his Houſhold after him : for he took his *Enocks*, or his Catechiſed men, to purſue the four Kings:) *And they ſhall keep the Way of the Lord, to do Juſtice and Judgement, that the Lord may bring upon Abraham, that which he hath ſpoken of him.* Which was, to be a Bleſſing to All Nations ; yea and to All Families, (and by conſequence Houſholds) of the Earth. Which is perfectly fulfilled in Chriſt ; that Bleſſed Seed. whoſe ſeed alſo muſt be *as the ſand on the Sea ſhore* ; *yea and as the Duſt of the Earth for multitude* ; (for I ſaw a multitude which none could number, in the *Revelation*) *and as the ſtars alſo*, through All the Heavens, for Glory. And yet theſe are only the *Firſt Born*, or thoſe that turn others to Righteouſneſſe, *Being Kings and Prieſts to God and his Father.*

But

But there are others alſo, that ſhall be as the *Firmament*, though not ſo bright as the *Starrs*; For ſo we read in the laſt of *Daniel*: and of Starrs alſo, there is great difference, and ſeverall Magnitudes, as *St. Paul* tells us, in the 15. to the *Corinthians*. As his Maſter alſo ſaid, *In my Fathers Houſe are many* (and it may be very different) *Manſions*.

Every one alſo of that Bleſſed Seed, and of the firſt Born, hath the Bleſſing of *Abraham*, and is a *Child of the Promiſe*, as *Iſaac* was; and is ſo made Bleſſing unto All Nations, and Families of the Earth; and hath the *Sure Mercies of David* alſo (as we touched before) to Him and his Seed after Him. Which may be hinted alſo in the cloſe of the ſecond Commandment. For what is there ſaid, *Of Gods ſhewing mercy unto thouſands*, is plainly meant of *Thouſand Generations*: as appeareth by the oppoſition *of three or four Generations* (before in the ſame Commandement:) And in the 7. of *Deutronomy*, it is ſo expreſſed

Know therefore, that the *Lord thy God he is God, the faithful God, Which keepeth Covenant, and Mercy alſo*, (which is hence remembred by *Daniell* and *Nehemiah*,) *with them that love him, and keep his Commandments, even to a Thouſand Generations*. Which alſo plainly ſheweth, that the words of the ſecond Commandement, are not to be reſtrained to thoſe only that actually love God, and walk in his Commandements themſelves: But to their Seed alſo, even to a *Thouſand Generations*. And in the name of Goodneſſe, proclaimed to *Moſes*, this of *Keeping Mercy for Thouſands*, is written with a very Great and unuſuall Letter, as to intimate ſome unexpreſſible *Greatneſſe of Goodneſſe*, as the Jews will teach us.

And thoſe which are not the Seed of *Abraham*, may yet be within the thouſand Generations of *Noah*; who was alſo a *Perfect man in his Generations*, and very dearly beloved, and Bleſſed by God; who alſo bleſſed his Sonns, and made an everlaſting Covenant with them. And his mercy is to a *thouſand Generations*, yea to *All Generations* (as the Pſalmes expreſſe it) *from everlaſting to everlaſting, upon them that fear him, and their Childrens Children*. Whereas, on the other ſide, when he would expreſſe his great *Jealouſie*, and viſiting the *Fathers Iniquity upon their Children*, it is but *for three or*

four Generations. VVhich is so far from such a Threatning, as may be taken by some, that it is very great Goodnesse; That the worst of Gods Visitations here threatned, shall be only *for three or four Generations*: & was so proclaimed by God, when he caused all his *Goodnesse to passe before Moses*; who also repeated this on God, (as a promise) when he interceeded for *Israel* at their making the Calf. which sure he would not have then pressed, if he had not taken it for a great peece of Goodnesse, as it was the last in that great Proclamation, [and God useth to reserve his *Best* for the last.] And when *Moses* heard it, he made hast to worship; as if he had now seen the very worst of God, to be Very Good, and much better then he knew before. Though it was a good Report he had long had of Gods Goodnesse, but not half, or it may be, the thousand part of that which will be known; *When he shall come to be Admired, by All that Beleeve.* Yea and That also, of *Not holding guiltless*, or not *Quitting the Guilty*; speaketh *Goodness* also: and was in his *Name of Goodness*, Proclaimed to *Moses*; and so taken by Him, and repeated and pressed on God, as an argument for Pardoning, and sparing the poore People, when the Calf was made. And God answered, *I have Pardoned according to thy word*: *And truly All the earth shall be filled with the Glory of the Lord*, or with the *Salvation of God*; [as we have found by comparing two Psalms together, and the 40 of *Esay*, with the *Evangelist* citing it:] which is a very Sweet and Gracious Promise.

By which we may clearly see, that the worst of those Expressions, did not mean *Eternall Punishment*; but only such a Visitation for some few Generations, as might very well stand with *Pardoning*. So that the persons so Visited, should not be destroyed [for the Lord visits not to destroy, but to save] but yet Chastened and Corrected in measure, and not wholly left unpunished. As we find the very same Phrase used by God severall times in the Prophets [and twice in *Jeremy*;] of his own deerest Children; whom he saith, he will not *Cut off or destroy*; but only chasten, visit, or *Correct in measure*; but not *Hold Guiltless*, or acquit them wholly. The very same Phrase used in the Third Commandement, and in the Name of God Proclaimed in *Exodus* and *Numbers* 14. And the very

very ſame Phraſe is uſed by *Job* of himſelf, divers times: although we may be ſure he did not beleeve. God had cut him off for ever, or would never acquit him, or hold him Guilteſſe; though he ſo ſpeak of himſelf. But it is ſuch a phraſe as the Prophet *Eſays*, *Therefore forgive them not*; which yet is no worſe, or more, then we find commended, and commanded alſo, by *Solomon*, to a tender Father: who is bid to chaſten his Son, and not *to ſpare him*, or *forgive*, or *acquit*, or *Hold him Guiltleſs*. For they are much the ſame Phraſes.

Yet I may ad (to make us fear the Goodneſſe of God, rather then All his *Wrath*:) He that taketh the Good *Name of God*, this gracious God, *in vain*; or he that ſo *Turneth it into wantonneſs*, is the moſt guilty Perſon in All the Bible, that I know; or moſt in danger, not to be quit, or held *Guiltleſs*; as we find hinted in ſeverall places, from the third Commandement. Except haply we may alſo ſay, the *moſt Guilty Perſon* in the World, whom God will leaſt acquit, or hold guiltleſſe, is *Jeſus Chriſt*: In whom the *Curſes* alſo, *are Yea and Amen*, or fulfilled; rather more then the *Promiſes*. For in Theſe, he joynes his Children, who are Co-heirs in All the Promiſes, and Purpoſes of God.

But in bearing the Threatnings and Curſes; He is more alone, then in All the Promiſes. *He treads the Winepreſs of Gods Wrath alone; and of the People there is none with Him*: He alone can bear it; He alone need fear it. *All the Billows* of the Almighty, *rowled upon Chriſt*; *and All his Arrows ſtuck in his Heart, and drunk up his Spirit*, more then All the world beſides. All elſe, being little, weak, nothing, lighter then vanity: Compared with Him that was *Gods Fellow*, and his Match: *Who thought it no Robbery to be Equall with God*; who therefore laid his ſtroaks upon Him, who was only able to bear them, with our guilt. So that in a right ſence, He is the moſt guilty Perſon, as Bearing Gods moſt Holy Name, more then All the World beſides: And bearing all our guilt for bearing it in vain.

And as the third Commandement hath its *not Acquitting*: So the ſecond hath it's *Jealouſie*, and viſiting the *Fathers ſinn upon the Children*. As if this, were moſt proper to the falſe, or Superſtitious wayes of Worſhipping the true God; rather

then to the having other Gods, forbidden in the firſt. As if God alſo were *Jealous* of none, but ſuch as were *Marryed to him*, and had choſen him for their Husband: But now wandred out in ſtrange wayes of Worſhip, which provokes his *Jealouſie*, and makes him viſit more (it may be) then any other ſinnes. *If it had been an Enemy I could eaſily bear it. O but my Friend, and my Familiar in my Boſome*: as the Lord may ſpeak when his own Spouſe dreſſeth her ſelfe in an Whoriſh Habit, as it were, inticing Strangers. Which the Lord abhorreth more it may be, then the groſſeſt Idolatry of thoſe that are Strangers. Which is not ſo grievous as the *Provocation of his Sonns and Daughters*, (as *Cæſar* alſo cryed, *What and thou my Sonn Brutus!*) or his neereſt Relations: which perhaps alſo may be more properly called *Haters of God* (in *Hebrew*, *Sone*, much akin to the *Saxon Engliſh* Name of *Sonn*) rather then *Strangers*; who have not knowledge enough to *Love* or *Hate Him* in a proper ſence; as thoſe that by not walking in the light and love they have received, come at length to be ſo guilty and full of ſlaviſh fear, that they turn downright Rebbels; and ſuch *Sonns*, as God commanded ſhould be brought out to the Judges, to be ſtoned for Rebellion. Which is very neer perhaps, if not the very ſin, *againſt the Holy Ghoſt*; Or that preſumptuous wickedneſſe, which *David* ſo prayed againſt, remembring that there was *No Sacrifice for preſumptuous Sinners*: but (as the Epiſtle to the *Hebrews* ſpeaketh) *A certain fearfull looking for, of judgement and fiery indignation to devour the Rebbels.* As the *Jews* alſo had the *Cutting off*, and the *Hand of Heaven*; yea and that alſo, they called the *Rebels ſtroake.*

But of All *Images* forbidden in the ſecond *Commandement*, (as ſo much moving God to *Iealouſie*,) Thoſe which are moſt common, and moſt dangerous, as little taken notice of (being moſt Spirituall, or moſt Deveiliſh) are the Images we are ſo prone to make and mould of God, by that within us, which is therefore rightly called *Imagination*, and the proper forge of Images, which yet may reach farther, higher, and more inward then our ſences, or that which the *Schooles* call *Imagination.* Worſe much, then *Images* made by hands, which we are ſo long in Moulding and Carving, that we bluſh to worſhip

worſhip That we have ſweat ſo much about, and warmed our ſelves with part of. But a *deceived Heart, makes us eate the very* Excrements and *aſhes* of thoſe Images, or Image-makers. And as the great thing which brought the *Flood*, was the *evil Imagination of mans Heart continually*, So it is the great promiſe (in many places of Scripture) that his people ſhould no more walk after the *Imagination*, or the *Image making*, or the *Idols*, of their own fooliſh *Hearts*.

And it is the great Judgement and Puniſhment of thoſe, that *when they knew God, did not glorifie him as God, nor were thankfull*; that they ſhould become *vain in their Imaginations*, (or in Image making:) and their *fooliſh hearts ſo darkened; as to change the Glory of God, into an Image*, or an Idol of their own fancies; the moſt dangerous Idolatry. And thus indeed they change the Image and glory of God in themſelves, to the Image of a *Beaſt* eating graſs, (as *Nebuchadnezar:*) and it may be, This is ſome emblem of worſhipping the Beaſt, or receiving that character, which the Revelation ſaith, *All the World ſhould do, but thoſe only whoſe names were written in the Lambs book of Life, before the foundation of the World.* And That *Beaſt* or ſenſual beaſtly ſpirit, may be more common, than is thought. And when man was made in the *Image of God*, He was to *Rule over all the Beaſts*, or Beaſtly natures or ſpirits: But now loſing the *Image of God*, and of man alſo, he taketh the *Image of a Beaſt*, and of The *Beaſt*, ſo much ſpoken of in the *Revelation*.

But as *Love* was the foundation of the very *Law* alſo, ſpringing out of the *Heart* of God, which is *Love*. (However, it may now *gender unto Bondage*) yet it roſe from *Love:* So it ſpeaketh *Love*; to the very worſt of men (as Saint *Paul* affirmeth) till their Rebellion make them *Outlaws*, and put them out of the *Protection* of that good Law, which is given to them all: ſaying to every one of them, *I am the Lord thy God: and upon this Rock I will build my whole Law*, and therefore thou ſhalt have *no other God, or make to thy ſelf any Images*, &c. *For I am a jealous God*; which yet I could not be, if I did not *Love* thee dearly, as a ſpouſe: Or elſe, I ſhould not much care, whither thou goeſt, or what thou deeſt; But for my great and ſpouſe-like Love, which maketh.

keth me so jealouse over thee. But this very *jealousy*, causeth such visiting, as is most like to recover us again, from all our whoorish wanderings from the God of *Love*, and *the Guide of our youth*. And so intended by God, to recover them so visited, as we may clearly see by *Elihues* discourse unto *Job*: and the Psalmist in the 107 *th*. and many other Psalms; to be compared with the 3 *d*. of *Jeremy*, and the 2 *d*. of *Hoseah*, with the first and second of *Zechariah*, with divers other Scriptures.

And our great comfort is, that all the Law also, lay on Christ, as much, or more, than any of us, or all of us. And besides his love to his own flesh and nature, or to himself, or his Father, His very Duty to Him, by this Law, requires him so to love his God, with all his *Might* also, as to propagate his love, to all he may: and to manifest his Name and Worship, with the true way and means thereof. That is, as the 72 *d*. Psalm expresseth, *to redeem our souls from all deceits and violence*; or as *Ezekiel* hath it (in the Laws of the New Temple) to order a *sacrifice for every one that erreth, or is simple*. And the Psalmist saith, *He hath received gifts for Rebels also*, that the Lord may dwell among them. Yea, and to *cast down all our vain Imaginations*, as Saint *Paul* expresseth it.

And though we strangely degenerate into very *Beasts*, or to the worst of Beasts, or worse than Beasts: Yet the very same Law, which biddeth us and Christ also, to *Love a Neighbour*, biddeth also to love a *Stranger*, and an *Enemie*: Yea, and the very *Oxe and Asse of an Enemie*, so as to help it under a Burthen, or straying out of the way.

And is not our heart (as *Ishmael* was foretold to be) the *wilde Asses Colt*, on which no man can sit, till Christ send his Apostles, (as in the Gospel) who finde it *bound* and *tyed, in a broad place where two waies met*: and They loose our Asses Colte, and bring it to Christ, who then *rideth on it*; *O daughter of Zion, Meek and Lowly: on an Asse, the foal of an Asse*.

And may we not find All this, in the very fourth Commandement? where every Man, (and so Jesus Christ also) is bid *to remember to keep the sabboth*: so, that not only his *Children*, but *his servants, and his Cattle*, and the *Stranger in his*

Gate,

Gate, may Reſt, and keep that Reſt of God. *That they may Reſt as well as Thou*; as it is repeated in *Deuteronomy*. And in the 23. of *Exodus* it is, *that thine Oxe and thy Aſs may Reſt, and the Son of thy Handmaid* (to which the Pſalmiſt may allude ſeveral times, calling himſelf the *Son of thy Handmaid*:) *And that the ſtranger alſo may be Refreſhed.* The very ſame Phraſe and word, that is uſed by God of himſelf (and his own *Reſt and Refreſhing*, on That Sabbath day:) in the 31. of *Exodus*. And our Saviour maketh the helping of an *Oxe or Aſs*, and their Looſing, and leading to the Water, to be a ſpecial work, or duty, of the *Sabbath daies Reſt*. Which we may compare with that of the Prophet *Eſay*: *He led them* (gently) *as an Horſe in the Wilderneſs*; or as a *Beaſt is led down a Valley* (or to a Brook) *So his Spirit cauſed them to Reſt*. And in the Proverbs, *Agur* ſaith, *I am more bruitiſh than any Man*: and the Pſalmiſt, *ſo Bruitiſh was I*; yea *Behemoth with thee* (as alluding to *Behemoth*, in *Job*:) and That, ſome render *Congregation of thy People* (in ſeveral Pſalms) is *Beaſts*, or *Thy Beaſts*. As under Thoſe Banners of four Beaſts (or Animals) of which we read in *Ezekiel*, and the *Revelation*. Yea *Solomon* ſaith the great deſign of God (that is Chriſt, who as Man alſo, is the great *Searcher of hearts*;) *is to Try us, and to make us know, we are but Beaſts*. *She hem* Behema, *Hemma Lahem*.

And that the *Stranger alſo, may be Refreſhed*. Which is but a piece of that great Law (in the very ſame chapter, of *Loving our Neighbor*:) *Thou ſhalt alſo love a Stranger, as thou loveſt thy ſelf*. And in ſeveral places it is added, *For thou waſt a ſtranger, and thou knowſt the heart of a ſtranger in Ægypt*. And the word for *ſtranger* in the Heb. is ſo neer to *Hagar*, as if God would put them in mind of *that Bondwoman*, who was an *Ægyptian* alſo; and as *Paul* ſaith, *Gendered unto Bondage, with a Spirit of Fear*, (which is another ſignification of its Root alſo.) And Gods Love to *Hagar*, and to her ſon *Iſhmael*, (that is, *God will Hear*, as he will *appear* alſo, in the *Mount*:) may ſhew the *Heart of God*, and his Goodneſs, more than all his Kindneſs to *Abraham*: who was Kind and Thankful unto God alſo. And among other reaſons for our Loving *ſtrangers*, it is added,

 that

that *God loveth Strangers*: and in a ſpecial manner provideth for them. And it hath been an eſpecial argument, uſed by good men in all ages of the Bible: *For we are ſtrangers and Pilgrims.*

And when we conſider, that the *Sabboth day* did Typifie ſome greater *Reſt*, may it not be hoped that at length, we may hear the *Lord of that Day alſo*, ſaying, to his children, and his ſervants (and the *Sons of his handmaids* alſo) and his *Cattel, and the ſtranger alſo, within his gates*: *Come, enter, into your Maſters Reſt*: (ſeeing it is greater than can enter into you:) *For, this Commandement I have received of my good Father.*

Do we not alſo read, that the *Owles*, and the *Dragons, and the Beaſts of the field, and every thing that hath breath; yea and All his Works, ſhall praiſe the Lord*: *but his Saints ſhall Bleſs him?* Do we not find *Sabbatical Years and Jubilees*, provided for the *Poor and Strangers*, that had no Harveſt; and for *the Beaſts of the field*; and for the *Earth* alſo; that it might *Reſt the Reſt of God?* and that every one might return to his own *Inheritance, and the poſſeſſion of his Fathers?* and why not alſo, of our Father *Adam* in *Innocence?* and that *All Debts*, and Debtors, might be remitted? which it may be, is minded us dayly in the Lords Prayer: not only, in That Clauſe, of *Forgiving our Debtors*, (which yet, He doth alſo: for it is He that ſpeaketh in us; who elſe dirſt not ſay, *Forgive us, as we forgive*:) but alſo in That, *Thy Kingdom come*, and *Thy Will be done on Earth, as in the higheſt Heaven.* And He that ſet us All on Praying ſo, knew very well that it ſhould be ſo. He hath willed it, and his people will it alſo. Let it be: It ſhall be ſo: *Amen.*

For, the *whol Earth alſo*, muſt *Reſt*, and keep its *Sabboth.* And not only the Land of *Iſrael* (which was but as the *Firſt Fruits of the Earth*:) and That had ſuch a ſtrict Command of obſerving *Sabbatical Years*, that they muſt ſtay, ſo many yeers, in *Babylon*, as the Land ſhould have kept *Sabboths* by the Law, while They were in it. As we may find in that remarkable Diſcourſe of God on Mount *Sinai*, in the 25 & 26. of *Leviticus*; which I have ſomtimes thought not only the Epitome of the whole Law, but the Foundation

dation of the Goſpel alſo, to be very often conſidered.

Yea and the *Wilderneſs* ſhall be as *Lebanon*, and *Carmel*. Yea *Every Tree of the Foreſt ſhall clap hands and ſing and rejoyce* in praiſing God. As we read in many places of the Pſalms and Prophets. Yea and the *Goſpel muſt be preached to every Creature* under Heaven: and the whole *Creation longeth and travelleth*; *for, it is now made ſubject to Bondage, but in Hope: for it ſhall be delivered, from the Bondage of Corruption; into the glorious Liberty of the Sons of God. For, God is able even of ſtones to raiſe up ſons to* Abraham. Whoſe ſeed, muſt be as the *Duſt* (and more than all the *ſtones*) of the Earth. *And* we alſo, can dayly Turn *Plants*, and *Beaſts*, yea and *Pearls*, and other *ſtones* alſo, into our own ſelves, and our ſpirits: ſo, as that they give us alſo a New ſpirit, and refreſh and joy our ſouls: yea and the *Heart of God* alſo (as *Jotham* ſaith, in That remarkable Parable of the Trees chooſing them a King:) How much eaſier is it, for an Infinite God, to Turn All theſe, into himſelf (and his own Image) by his Spirit, making All things New: as they All came out firſt from him, and muſt All return to him? For *of him, and from him, and To him, are All things.* From the *Throne of God, and his Lamb* (when His *Kingdom comes*) ſhall iſſue out *Waters of Life*: Yea to the Sea alſo (even the *Dead Sea*:) and they ſhall bring Healing with them. And where ever the Waters come, there ſhall be *Life*, and *Healing*. For, the very *Leaves of the Trees* (on the Banks of thoſe Waters) ſhall ſerve for *Healing of the Nations*: even of the Gentile Nations. And the *Wilderneſs, and the ſolitary place ſhall be glad for them: and the Deſert ſhall rejoyce and bloſſom as the Roſe. It ſhall rejoyce abundantly, with joy and ſinging. The Glory of Lebanon, ſhall be given to it: The Excellency of Carmell and Sharon: They ſhall ſee the glory of the Lord, and the Excellency of our God.* Yea, All the Earth ſhall Reſt, and Rejoyce, and be *full of the Glory of God, as Waters fill up the Sea*. And Then the Lord ſhall be called the *God of All the Earth*; and the Poſſeſſor of *Earth*, as well as *Heaven*. Which was the phraſe uſed by *Melchizedeck* in bleſſing *Abraham*, when he had purſued the four Monarchs

narchs (*or four Monarchies*) to *Dan*, even to *Judgment*: and brought back the *Captivity of Sodom* alſo; of which we read in ſeveral places. Although *Sodom* was ſo accurſed, and made a *Perpetual Deſolation*, that it is a Type of Hell, or of the worſt Judgments, in all the Bible. Yet even *Sodom* muſt return *again, and her Daughters*. And when our Lord Jeſus *Exulted in ſpirit*, (as he ſaith, *Abraham did, to ſee his Day*:) he ſaid, *I bleſs thee Father, Lord of Heaven and Earth*; even of the *Earth* alſo, as of *Heaven*: as alluding to that Bleſſing of *Melchizedecks*; at the return of *Sodoms* Captivity.

And the *Revelation* tells us, that *when the ſeventh Angel ſounded, there was great Voyces* (or Joy) *in Heaven*, ſaying, *The Kingdoms of this world, are become the Lords, and His Chriſts; and he ſhall reign for ever and ever. And the twenty four Elders bleſſed God, that* (yet at length) *he had taken to him his great Power, and reigned: and the Nations were Angry; and thy Wrath is come, and the time of the Dead, that they ſhould be Judged; and that thou ſhouldeſt Reward Thy Saints, &c.* and ſhouldeſt *deſtroy them which deſtroy the Earth*. And Then the *Temple of God was opened in Heaven &c.* Where before, the *twenty four Elders*, and the four Watchers alſo, had bleſſed the *Lamb*, that They ſhould come (even out of Heaven) *to Reign upon the Earth*, even upon the Earth. As if the Earth ſhould be the Centre alſo, to All the Glory of God; and that it ſhould be more, and greater, on the *Earth*, than it is in *Heaven*.

And yet it may be remembred, that from the very firſt ſin of *Adam* in Paradice, the Earth was the Great (that I ſay not the *Only*) Object of *the Curſe of God*. The *Serpent* it ſelf, was not Abſolutely Curſed; but *above all Cattel, and above every Beaſt of the field*. And when the Earth ſhall be New moulded, yet Duſt *ſhall* be the *Serpents* meat: as we read *Eſay* 65. Adam *muſt labor and ſweat; the Woman muſt be in ſubjection, and bring forth in pain*: but not a word of *Curſing* them: For God had loved them, and *Bleſſed them. Yea, and they ſhall be Bleſſed.*

But the *Ground* is *Curſed*, for Mans ſake: and *in ſorrow muſt he eat thereof, All the daies of his life. Yea, it ſhall bring forth*

forth thorns and thiſtles: and when Nothing elſe, comes after Dews, and Rain of Heaven; *It is nigh unto Curſing*: as we read in the Epiſtle to the *Hebrews*?

And when the Curſed Earth, had alſo drunk up the blood of *Righteous Abel* (every word of our Savior, is Remarkable:) Then *Cain* the *Murderer* (as every One is, that *Hateth his brother*) was alſo *Curſed* from the *Earth*: but not from *Heaven*, that we read: and yet a *Sacrifice* was provided, and laid *at his door, for ſin*: *that he may have Dominion over it*. Though I ſhall not here diſpute the Jews Tradition, that *Cain* alſo, was ſaved.

Or, that the *Earth* it ſelf, was curſed, as a Type of our *Heart*, or ſomwhat in us, more ſpiritual than our fleſhly *Heart*: which is a Metatheſis of *Earth*: as in Hebrew of *Babel*, which is *Lebab* (the Heart) turned backward. And an Heart, turned back from God, is but *Babel* (Confuſion:) As the *Earth* which the Lord curſed. Bringing forth nothing but *Thorns and Thiſtles*; yet its *Conception is greatly multiplied, and its ſorrow*. But I muſt not here ſhew, How our Body, repreſents the whole World: with its three *Regions of Heaven above* (in our *Head*) and the *Earth below*, in our *Heart*; with its *Pericardium* of *Waters*, compaſſed with the *Lungs*, as the Air; ſeparate by the *Firmament* of the *Midriff*; from the *Heaven above*, in the *Head*; and the *Waters* under the *Earth* in the *Bowels*: which in *Heb* are expreſſed by the ſame word with the Waves of the Sea: whoſe Rowlings, and *Ebbings and flowings*, are much akin to the motion and yearnings of our *Bowels*. And in Scripture the off-ſpring of our *Bowels*, is compared to the *Sand of the Sea, and the gravel thereof*. As the Hebrew words for the *Thoughts* of our Hearts, do alſo ſignifie the *ſprouts* of the *Earth*: That Earth which the Lord Curſed.

But Noah found grace with God; which may allude to his *Name*, being the very ſame Letters, which in Heb ſignify *Grace*. He is called the eighth *Preacher of Righteouſneſſe*, being the eighth from *Enos*. *When* (it is ſaid) *Men began to Preach*, or *Proclaim the Name of the Lord*. The ſame phraſe with Gods *Proclaiming, his own Name, to* Moſes. Though it be often uſed alſo for *Calling on his Name*. As

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n the 80. and 79. *Pſalm. Pour out thy Wrath upon the Kingdoms (or Families) that call not on Thy Name: (Till they ſeek Thy Name O Lord*; as we read in the 83d) which may be added, for calling on Chriſt, and Praying to Him. For, among other Arguments There, why he ſhould not be *Angry for ever, or remember their Anceſtors ſins*; He cryeth, *Help us O God Our Saviour*, or our *Jeſus, for the glory of Thy Name: and Deliver us, and Purge away*, or atone, and expiate, *our ſins, for Thy Names ſake.* VVhich (as in the 65 *Pſalm.* and many other places) is a ſure Character of Chriſt in his *Prieſtly Office*; being a Phraſe ſo proper to the Prieſt, in making *Expiation* for ſin (and the *Mercy Seat*, and great Day of *Atonement*, is from that VVord) through all the Law of *Moſes*.

And if I ſhould ſo paraphraſe the Words, that *Noah* was the eighth from *Enos who began to Preach Jeſus*, Or to own him ſo, as to *call upon his Name*; I might not onely ſhew many Scriptures alluding (though we now render them by *Man, and the Son of Man*; Where in *Heb* it is *Enos, or the Son of Adam*:) But I might alſo, bring great Arguments, to prove *Jehovah* (there uſed) to be moſt proper to Chriſt: Or the great *Angel Jehovah*, as he is called in *Zech.* as alluding to the *Angel* ſo often ſpeaking to *Moſes* (and giving the Law at *Sinai*) out of the Burning Buſh: (and *Sinai* is my *Buſh*, or *my Thorns*, or *my Sin*, or *my Hatred*, as it is written, or at leaſt, ſounded in the *Heb.*) And That *Angel*, ſpeaking to *Moſes* (when he was firſt made *to turn aſide, and ſay, he would conſider*, that great thing, a *Buſh Burning*, and yet not conſuming, as Chriſt alſo was) plainly telleth him, He *was the God of his Fathers*; *and appeared to them* (as tis ſaid the Word of the Lord appeared to *Abraham*: and the old Chaldee Paraphraſe uſeth it very often, where we read the Lord:) Though it was onely, by his Name of *Elſhadday*, or *God Almighty* (which we found the Object of *Abrahams* Faith:) but not yet as *Jehovah*, ſpeaking his *Will* alſo, with his *Power*: *Ehje aſher Ehje, I will be what I will (or can) be.* Which now God would be in Chriſt, delivering them out of *Ægypt* (which in Heb is *Miſery*:) as he ſpeaks in the Law, calling himſelf *Jehovah, the Lord thy God.*

And

And This Name alſo, may ſeem to be foretold to our Grand-mother *Eve*, and that He ſhould come from *Her*: and ſhe could not hold it in (her Name being *Chave*, which may alſo ſignifie a *Tatler*:) and as ſoon as *Kain* was born, ſhe cries, *I have kuned (or kinned) the Man Jehovah.* See the ſame Idiome, particles and accents, in *Ezech.* 4. 1.

But as *Seth* was *Set* (the Saxon Engliſh is very much Hebrew, and a kin to *Abraham*:) in the room of Righteous *Abel*, whom *Kain* ſlew: So there was a Righteous Man alſo, to riſe up, and be ſet in the room of *Kain, the Murderer, and Erother Hater.* Which might be hinted perhaps, when *Kain* named his Son *Enoch* (ſounding alike to *Enos*) the very ſame name with the Bleſſed Patriarch *Enoch*: That is the *Chatechiſt*, or *Catechumenus.* As is touched alſo, in *Abrahams* taking out his *Enochs*, or his *Catechiſed ſervants*, againſt the four great Monarchies. And *Enoch* was a great Type of Chriſt, *Walking with God, and was not, becauſe God took him: but before his Tranſlation, he had this Teſtimony, that he Pleaſed God.* Living alſo 365. years, as there be Dayes, in a year. And ſo long alſo, did Chriſt remain in the Purity of the Primitive Church (as the Oracle anſwered, *That Chriſtian Religion ſhould remain, but One (Great or Prophetick) year*: and then came up, That Grand *Apoſtacy*, ſo much ſpoken of; and uſhered in by Him, that through all ages ſince, is Called *The Apoſtate.* For, *Julian* was about 365 years after Chriſt: of which we may diſcourſe again, in an other Seaſon.

When *Enoch* was Taken away, and *Seth* Dead, *Noah* is Born. So Gracious is God, in raiſing up other *Comforters* (as our Saviour ſpeaketh) when it is *expedient that ſome be taken from us.* Who is to be ſet in the room of *Kain* and his iſſue: called the *Children of Men*, in oppoſition to the Sons of *Enos*, Named the *Sons of God*, as ſome will have it. *Then began Men to be called by the Name of God.*

All *Kains* Iſſue was waſhed off, by the *Floud*; ſo, that all men now, are the Children of *Seth*, (as we read in Scripture) as well as Children of *Noah.* And as we ſee the Juſtice of God in waſhing away the Sons of *Curſed Kain*; ſo

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we may ſee the goodneſſe of God, in bringing us all ſince from Bleſſed *Noah*: while alſo our ſins (as the Sons of *Kain*) are waſhed off, by the Bleſſed Flood of *Baptiſm*, by *Water and the Spirit*. Which muſt *move on thoſe Waters* alſo (as at firſt, on the great Waters) till it bring forth a *New Heaven and a New Earth, in which Righteouſneſs ſhall dwell*.

I do not Here ſtay to compare *Noahs Ark* with *Peters Sheet*; having all kind of beaſts, *Unclean and Clean*: which He muſt *ſlay, and eat*, and Turn into himſelf, and his own ſpirit. And from This, he is Taught at length, *to call No Man Common or Unclean*. Seeing All, are together, and may be alike; as they were, in the ſheet, and in the *Ark*: Reſembling Chriſt with Reſt alſo, as the Name of *Noah* ſignifies. Which was therefore given him, becauſe He ſhall give us *Reſt, or Comfort, in our Toyl, becauſe of the Earth which the Lord hath Curſed*.

To which alſo the Prophet *Micah* may allude, *This Man ſhall be Our Peace, when the Aſſyrian Overflows our Land*. For, ſo alſo, *Eſay* Propheſied, that *Aſſyria* ſhould riſe up as a *Flood*, and overflow the breadth of the Land of *Emanuel*: as Antichriſt the Church of Chriſt. (ſee alſo *Jer.* 47. 2.) But Chriſt ſhall give us *Reſt*: as himſelf alſo promiſeth, when he calleth *all that are laden, and that Labour*, (as alluding to That of *Noah*) *I will give you Reſt*; and again you ſhall find Reſt to your Souls. And the flood ſo Baptiſed *Noah*, that it bleſſed Him and his Sons alſo; which was more then we read done, to *Adams Children*.

Yea, *Noah* had a greater bleſſing then *Adam* had (as may be ſhewed in divers Particulars:) and an *Everlaſting Covenant*, ſo eſtabliſhed with Him, and his Seed alſo, that it is made the Pattern of all Covenants with *Iſrael*, or any other: as we may find in divers places.

And the Flood was ſuch a *Baptiſm* to the *Earth*, alſo, As helped to waſh away its *Curſs*: and Then, *God ſaid in his Heart, I will no more*, Or I will not *yet add*, or go on, *to Curſs the Earth, for mans ſake*; For, *or although, all the mouldings of his heart be evil continually*. Which was the great reaſon brought for the *Flood*: and yet now againſt it, and the *Curſe*, or its continuance. So gracious was God; ſeeing

ſeeing the Flood alſo, did not change mans heart (but ſtill left it as bad, as it found it) he reſolved another Courſe; and that he would, *Overcome Man with Kindneſs*. For, it was not only the Heathen Poet that told us, *Love would Conquer All*: Nor the Apoſtle only, that *Love* covereth *a multitude of ſins*: but *Solomon* expreſsly ſaith, *Love covereth*, or *ſhall cover* (as the Original expreſſeth,) *All Tranſgreſſions*. Which St. *Paul* alſo Comments on: *Love beareth All, believeth All, hopeth All, endureth All*. Which was ſeen before in *Davids* (that is *Loves*) perfect Victory over All his Enemies; Yea and *Saul* alſo, which is the *Grave* and *Hell*: to which *David* alſo, alludeth perhaps, in That very Pſalm, Crying, *the Kables of Hell laid hold of me*: *Kable Seol*.

I ſhall not digreſs, Here to ſhew, How the *Flood* it ſelf, was a *Bleſſing* alſo to the *Earth*, and a Type of a greater Bleſſing to come; *When the skies ſhall pour down Righteouſneſs, and the Earth alſo ſhall bring forth Salvation*. When we ſhall receive the great ſhowrs, and the *Latter Rain* of the Spirit, as we have received the *Former little drops* (and firſt fruits of it) hinted in divers places of Scripture. For, *the whole Earth alſo muſt be full of the Knowledg of God, as the Waters fill up the Sea*; and did once cover the Earth: yea once and again. But the *Spirit alſo moved on the Waters*, and formed out the *Heaven and the Earth*: ſo alſo it ſhall bring forth *a new Heaven, and a new Earth, in which Righteouſneſs ſhall dwell*. And in the Revelation, the *Earth alſo holped the woman, and drunk up the Flood, caſt out of the Dragons mouth*. May it not alſo be, about 1656 from Chriſts Reſurrection, or the New Creation; as the Flood was ſo long after the Old Creation? And, That very Earth, which God ſo curſed, even This *Curſed Earth*, muſt become, *the Bleſſed of the Lord*. Yea ſo much his Darling; That he reſolveth to make it the very Centre of All his Glory: and to fill it ſo, with his glorious preſence, that the very Saints, or Angels in Heaven, rejoyced in the *Revelation*, that they ſhould come (out of Heaven) to *reign upon the Earth*. Which is many times alſo hinted in the Pſalms, and All the Prophets: to be compared with that moſt re-

markable Diſcourſe of God with *Moſes*, on Mount *Sinai*, of the Lands enjoying her *Sabboth* of Reſt, in *Leviticus*. And the very *Song of Moſes* (which is as the *Baſs*, to All following Propheſies,) concludeth with This, *He will be gracious to his Land* (as to his People,) or he will *Cover*, or *Atone*, or *Expiate his Land*.

Yea, the very word by which God named the *Earth* (which is one of the few things God Himſelf named, and would not leave to *Adams* Naming, as he did other things:) is ſuch a word, as might be alſo rendered, *I will delight*, or *be pleaſed*: as if Here, he meant to take his pleaſure, and delight; rather than in All the *Heavens*. *Which muſt paſs away, as a Scroul of Parchment, before the fire; and They ſhall be no more*: being only as a Canopy, or Curtains, now to hide the Glory of God; which muſt ere long fill the Earth: which therefore ſhall *Endure for ever, and be never moved*; though renewed and filled, both with *Righteouſneſs and Peace*. And God will come to keep his *Sabboth of Reſt*, and will *delight on Earth*; and take his pleaſure Here: and Here alſo *accept his People*: as himſelf ſeemeth ſweetly to allude (to the very Name *Erets*, by which he named the *Earth*) in the 40. verſe of the 20. chapter of *Ezekiel*. Where alſo This alluſion is more ſweet, and fuller much, in the Original, than other Languages can well expreſs. *Berets ſam eretſem*. And in the 34. of the ſame Prophet, he ſaith, *I will make them, and the places about my Hill*, a Bleſſing: *I will cauſe the ſhowr to come in his ſeaſon: there ſhall be ſhowers of Bleſſing. And the Tree of the field ſhall yield her fruit; and the Earth* (even the whole Earth) *ſhall then yield her Increaſe*. Which we alſo read in the 67. 96, 97, 98, 99. and divers other *Pſalms*: and in the ſecond of *Hoſea*, and divers other Prophets.

And this Land of *Canaan* (more *Accurſed*, than the whole Earth beſides; while it was held by thoſe accurſed Nations, ſo devoted to deſtruction:) came to be, the *Pleaſant Land*, the *Holy Land*, the place of *Gods Delight*, and Reſidence; on which his Eyes and Heart were fixed, All the Year.

And This alſo, but as the *Firſt fruits of the Earth*. For, it

it muſt *All, be Full of the glory of God: And All Nations muſt worſhip him; and All Kingdoms muſt be His.* So it is prayed and promiſed in many places of Scripture. *Let All the Earth fear the Lord: let all the Inhabitants of the World Reverence him. For, he looketh on them, and faſhioneth their hearts alike; and his Eyes are on them that fear him, and Hope in his Mercy. All his Works are done in Truth, He loveth Righteouſneſs and Judgment. All the Earth is full of his Goodneſs.* And the next Pſalm is *Davids* Heart: or Chriſts; when driven out from *Abimeleck* (the King my Father, or the Father of the King) *he Changed his Habit &c.* And among other ſweet Expreſſions, That may be One; When *the Face of God is againſt the wicked to cut them off from Earth, They Cry* (for, ſo is the Original) *and the Lord heareth and delivereth them, out of all their Trouble.* And again, *All the Ends of the World ſhall remember and Turn unto the Lord. And All Nations and Kindreds, ſhall worſhip him.* Yea, *All Kings ſhall fall down before him, and All Nations ſhall ſerve him. For, he ſhall deliver the Needy when he Cryeth; the Poor alſo, and Him that hath no Helper.* And again, *All Nations which thou haſt made, ſhall come and Worſhip before thee O Lord, and glorifie thy Name.* And the reaſon is in the ſame Pſalm, *For, the Lord is Good, and ready to forgive, and plenteous in Mercy, to all that call upon him. O ſing unto the Lord a New Song* (which is cited alſo in the *Revelation*) *Sing unto the Lord, All the Earth. Fear before him, All the Earth. Say among the Heathen the Lord Reigneth, and the* whole *World ſhall be Eſtabliſhed, that it ſhall not be moved. Let the Heavens rejoyce, and let the Earth be glad: Let the Sea* Dance and *Rowl, with All the Fulneſs thereof* (which hereafter we may underſtand.) *Let the Field be Joyful, and All in it.* Yea, *Then ſhall all the Trees of the Wood rejoyce* before the Lord. *For he Cometh, He Cometh, to Judg the World. The Lord Reigneth, let the Earth rejoyce, and let the many Iſles be glad. The Heavens declare his Righteouſneſs, and all the People ſee his Glory.* Which in the next Pſalm is, *All the ends of the Earth have ſeen the Salvation of God.* As in *Luke* alſo, *All fleſh ſhall ſee the ſalvation of God:* Which in *Eſay* is Thus, *The Glory of God ſhall be revealed, and all fleſh ſhall ſee it together.* And in the ſame

Prophet, *Sing O Heavens, for, the Lord hath done it; Shout O lower parts of the Earth; break forth into singing ye Mountains: O Forrest, and every Tree therein.* And again, *Look unto me and be saved, All the ends of the Earth. For, I am God, and there is None else. I have sworn by my self* (for, there is No Greater) *that to me every Knee shall bow, and every Tongue shall swear,* and pray, and praise, *and confess to the Glory of God and my Father*: who said, *Ask of me, and I will give thee the utmost ends of the Earth.* And while our Saviour lived on Earth, he travelled to *Ægypt*, and to other places, about the Holy Land. As taking possession of them, *Blessing* them also, by his blessed presence. For, the time was coming, yea and Then come, when *not only at That*, or other *Mountains* of that Holy Land, but *in All places, men should Worship God in Spirit and in Truth. For the Father Seeketh such to worship him.* Yea, and Those Lands also, that had so afflicted, and oppressed the People of God in all Ages (even *Ægypt* and *Assyria*,) must come to sharers with the Land of *Israel* it self, in the greatest Blessings. For, *in that day shall Israel be a Third* (and but a Third) *with* Ægypt *and* Assyria; *even a Blessing in the midst of the Earth*: *whom the Lord of Hosts himself shall bless*; *saying*, Blessed *be* Ægypt *my People, and* Assyria *the work of my hands*: as we read in the Prophet *Esay*; to be compared with other places.

And the Reason given in the very Law of *Redemption*, speaketh This: because *the Land was Gods Land*, and they were but Gods Tenants in it: though in the Best and freest Fee; for it was given to *Abraham* and *his seed for Ever*: who was *Heir of the World*, as the Apostle speaks. And yet So, that they must still acknowledg God to be their *Lord Paramount*; their Grand Landlord. And They might never give, or sell, or aliene, no nor forfeit it, (which is very comfortable) but so, that it still must, and should, and shall, be *Redeemed again*, by the Tenant himself, or his Kinsman. Or however (which was still to be observed) it must *go out Free*, wholly Free, at the great Year of *Jubilee*: of which more ere long. And the Reason was This, *Because the Land was Gods Land*: and He would still

ſtill retain his Right to it, and in it: and would ſtill diſpoſe it as he pleaſed; whatever the preſent *Tenant* did.

And doth not the ſame Reaſon hold, for All the *Earth*? Yea; did it not hold, from the very firſt *Fall of Adam*, and Man-kind in him? Was not Then alſo the *Earth*, even the whole Earth, the ſame Landlords? Had he not, as much Right to it, as to This Land of *Canaan*? Would he ſo eaſily quit his Right in it? Though Man (a weak, and vain, and fooliſh Creature) made a Forfeiture of His Poſſeſſion, or His Right? ſhall it not, then be, (as it was, divers times, with this Land of *Canaan*?) that when *he ſhall have purged out the filth thereof, by the ſpirit of Judgment and of Burning; That which remaineth ſhall be Holy*? And why may it not be Thus alſo, with our bodies and our fleſh, which hath ſo long been, As the accurſed Earth? Yea, as *Babylon* it ſelf? *an Habitation of unclean ſpirits, and a Cage of all unclean birds*? Why may it not alſo become the bleſſed Land of *Promiſe*, and the Land of *Reſt*: Yea, the Holy Place, and Temple of the *Lord of all the Earth*.

Which is a Phraſe very much to be marked: As a name in which the Lord himſelf ſeemeth to glory: being alſo the ſame Lord that is ſtiled *the God of the Spirits of All fleſh*. Which may be the Foundation of That Prayer, and That Promiſe alſo, that *All fleſh may*, and ſhall, be brought to *praiſe and bleſs the Lord*: as alſo that *All the Earth* muſt be *full of the Glory of God*. For, the *place of his very* Feet, *muſt be Glorious*. And what Glory Then, will be upon This Earth; when the Curtains, or Canopy of the Heavens, ſhall be drawn, and the Glory of God ſhall appear, and fill the Earth, as his chiefeſt Reſidence? Will he not Then *Give the Greateſt Honour, to the Weaker Veſſel! and the more abundant honor to the moſt uncomly parts; or That which lacked moſt* before?

It might be added alſo, that the very City *Jeruſalem*, was not only Accurſed as the reſt, but longer, than other parts of the Land. Trodden down by the accurſed *Jebuſites* (which had their very name from *Tredding down*; as the *Revelation* alſo ſeemeth to allude) and Theſe *Jebuſites* grew up to be ſo Odious, that before he conquered them,

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'tis ſaid, His Soul, even *Davids Soul* (that is *Love it ſelf*) Hated them. Even Them, who poſſeſſed That very Fort, which was afterwards his Darling; and the dearly beloved of his Soul. Yea That, which *God Choſe above all the Gates or Cities of Judah.* Yet in it ſelf (beſides its accurſed poſſeſſors) it was but a dry barren Rock; and ſo called *Zion, Drought*, or a Dry barren place. And *Moriah* alſo, where the Temple ſtood, was but the Threſhing place of one of theſe accurſed *Jebuſites* (though as a Liberal Prince to *David* himſelf:) And though, in *Hebrew*, it may ſignifie, *the Lords Teaching*, yet others bring it up to *Myrrh*, or *Bitterneſs*: and in Greek it ſignifieth *Fooliſhneſs*: to which alſo the Apoſtle may allude in ſeveral places.

And by This time, I may conclude this Diſcourſe of Turning accurſed places, or unholy, into Bleſſed and Holy, with That ſolemn ſaying of our Saviour, *The laſt ſhall be firſt, and the firſt laſt.* Which he repeated ſo, that I often think, it might intimate, a greater Myſtery, than I am yet ſenſible of. As if, All the Courſe of Gods Providence were as a Wheel in conſtant Motion; pulling down the high Spoaks, and bringing up the low ones. Which *Moſes* alſo, long before, deſcribed in his Pſalm of Nature, Grace and Glory. *Thou turneſt man about* (as grinding him, with the upper and the lower Milſtone, of Grief and Pain) *to clay or duſt*; *and Then thou ſayeſt, Return again*; *Again ye Sons of Man. Return again O Lord, How long? and let it repent thee concerning thy ſervants* (That is, Make them Turn and Repent, as we find it plain enough in the 80. Pſalm, and divers other places, that *Gods Effects* In Man, are expreſſed, as His *Affections* To Man:) *O ſatisfie us with thy Free Grace, in the morning*; (when our Night of pain and ſorrow is paſt: For, *Though ſorrow may continue all night, yet Joy ſhall come in the morning*:) *and we ſhall be glad, and rejoyce all day. Make us glad according to the daies wherein thou haſt afflicted us, and the years wherein we have ſeen evil:* (and although I might not ſee thy Face when I prayed to ſee thy *Glory*; yet) *let Thy Work* (at length) *appear unto thy Servants, and Thy Glory alſo to our Children* when we are dead. *And let the Beauty alſo of the Lord our God,*

God, be on us All; and eſtabliſh Thou the Work of our hands to us, yea the Work of our hands, do Thou eſtabliſh it. And will he not Then alſo eſtabliſh the work of his own hands? Which is ſo often brought as a Reaſon why the *Earth muſt ſtand and abide for ever.* Seeing *All the Works of God are perfect, and muſt abide for ever.* Yea, and he hath ſet the *World* alſo, or *Eternity* (as the word is often rendered) in the *Heart* of every man. And though it may be (for a while) the Glory of God, to hide ſome things: Yet it is not only Lawful, but our glory (and the Glory of the greateſt, largeſt, Kingly heart, like *Solomon*) to ſearth it out: and to ſearch him out. For, in God, there is No *Mole*, or Shadow of Deformity. Nor will he envy, that *All Fleſh ſhould ſee his glorious face together.* Nay our Saviour promiſeth, that *Nothing Shall be Hid* (no not in God himſelf, I hope,) *but ſhall be revealed.* And every New Revelation of God, to All Eternity, will be to *Jeſus Chriſt* (as That we now read:) but *to ſhew it* to his Children, and *his Servants.* Which have alſo *received a ſpirit*, not only *to know* and diſcern *the things of God* (*as the ſpirit of man, doth the things of a man*) *and to know the things that are freely given us of God*: but alſo *to ſearch out the Depths, or Baths of God.* Who ſtill ſpeaketh perhaps, to them All; as to the Prophet Jeremy, *Ask of me, and I will yet ſhew thee great and wonderful things, which thou knoweſt not.* For, ſuch a God we have, ſo Infinite; that ſtill he is, a Fountain flowing up, ſtill flowing over: and a little drop of that infinite Ocean, can ſtretch out our narrow ſouls, ſtill wider, and yet wider; to receive more, and yet more, and ſtill more, to Eternity: till we are wider than the very Heavens. For our Saviour and our Head is *gone up, Over All Heavens* (ſtill ſpinning out the ſpring of his Watch, which was *wound up*, Here on Earth, while He was ſtraitned, and made perfect by ſuffering:) *that he may now fill All things*: and bring us All up, to his own *Ballance* of Eternal Glory. Even *to the fulneſs of that ſtature* which each Member is to have, in His Great Body; *Which is the Fulneſs of Him which filleth All in All.*

This

This alſo of Turning Curſed things or places into Bleſſed, might be yet more cleered from *Jericho*: which was the *firſt Fruits*, of all the Land of *Chanaan*, And (as all firſt Fruits) it was ſo *ſacred*, that all were curſed, that but touched it. And yet, *the Vallie of Achan, or Achor* (that is the *Troubler*,) afterwards, is made a *Door of Hope, in the great day of Iezreel, the Seed of God*. Yet, ſo accurſed it was, by propheſie, that He, that ſhould but attempt to build it again, was ſolemnly *Curſed by Ioſuah*, the great Type of Jeſus.

Yet in the Reign of *Achab* (the *Brother* and the *Father*, as the Name implies) the guilty Man of the Kings of *Iſrael*; there riſeth up one *Hiell* (*the Living God*:) and ventures to rebuild this Curſed City. Yet we read of nothing els of harm to him, but onely that he laid its groundwork in his Eldeſt Son, and finiſhed it, in his Youngeſt; which we may conſider again.

But notwithſtanding all the Curſs, This *Jericho*, in a very few years, grew up to be a Bleſſed *School of Prophets*; as we may gather from the Hiſtory of *Elijahs* taking up into Heaven. And to make the Cure yet perfecter, the Citizens bemoan themſelves, before *Eliſha*, that the ſituation of their City, was indeed *pleaſant, but the Water Naught, and the ground ſo, that it cauſed to miſcarry*: as ſome read the place. *And he ſaid, bring me a New Cruſe, and put ſalt therein; and he went forth to the ſpring* (or very Fountain of the curſed Waters;) *and caſt in the ſalt, and ſaid, Thus ſaith the Lord, I have Healed theſe Waters; there ſhall be Thence, No more Death*, or Curſs, or *Barrenneſſe*. So the *Waters were Heald unto this day*.

That *Elisha* the Prophet, was in This alſo, a great Type of Jeſus Chriſt, Healing the *Earth*, and taking off the Curſs thereof (as he *bore away the ſins of the World*;) I do believe the rather, becauſe I find Our Saviour thereabout ſo often; with his Healing Wings alſo, to ſo many. That I ſay nothing of his famous Parable of the *good Samaritan, Journying towards* Jericho.

Nor ſhall I now ſpend time to ſhew, how all this, is alſo ſhadowed out, in the very Heavens; by the frequent

Changings

Changings of the Moon: although the Name of *Jericho* might lead us to That also. Or that, as *Jericho* was the *First fruits*, to the whole Land of *Israel*, So was *Israel* also, to the *World*. As we might prove, by many Scriptures, besides That of *Jeremy* the 2. Where it is called the *First Fruits unto God, of All his Increase: and All that eat it* (or in some other places, all that *touch it*, to destroy it) *are Offenders, and be guilty*. So also is our Saviour himself called the *First Fruits of the Resurrection*. Though but as the *Barley Sheaf* (or Barley Cake of *Gideon*) that was *Heaved* up before the Lord, on the Third day, after the *Passover* was slain: as an Emblem of the *Resurrection* on the third day, after his death. And This, is often called in Scripture, (as in *Genesis*, *Revelation*, and St. *Johns Epistle and Gospel*; the *Beginning of the Creation, and the VVorks of God*: So here,) the *Beginning* of the *First Fruits*. Which came after, on the day of *Pentecost* (when also we received the *First Fruits of the Spirit*, in the 2 of *Acts*:) and those first Fruits were Loaves of fine Flowr; and moulded together, as a Type of the *Elect*: (as the very name of *First Fruits*, in Hebrew, may intimate:) or of Christ, in All his Members together; as before, it was Christ in his own person: who was the *First First Fruits*; or *Beginning* of the First Fruits of the Resurrection, and of all that slept. And the same Apostle tells us also, that *if the Root be Holy, the Branches are Holy; and if the First fruits be Holy, so is the whole Lump*. Which should be considered much: with all those places that speak our Saviour, and the whole Election of God, to be (as *Israel* to the whole World besides) but as the *First born*, with the double portion: or the *first fruits* of the Earth; as we may read in the *Revelation*, and divers other places. As the *Barly Sheaf* first, and Then the finer Loaves at *Pentecost*, were but the *first fruits* of all the Increase of the Earth: which was not gathered All in, till the end of all the Harvest, and Vintage also; about the great Feast of *Tabernacles*, at the End of the yeer. Which yet is called (on the New account from *Exodus*) the *Seventh* Month. Which also made every *Seventh* Month Holy. As also, every Seventh *Year* was (especially

the ſeventh Seventh, as we ſhall find in the *Jubilee*:) and every ſeventh Week; or every ſeventh Day, or *Sabboth*; and perhaps every ſeventh Hour alſo, in each Day. As we ſee, it makes a great Turn in the *Sun* and *Moon* (beginning our reckoning from *Sun-ſet*, as the *Jews*, and many other Nations did:) which we ſee Dayly attended alſo with a conſtant *Ebbing and flowing of the Sea*, ſix Hours a-piece, in the great Ocean: as we may diſcourſe more largely in the place of *Times and Seaſons*.

I might add alſo, that although the *Curſe*, that was due enough to *Man*, fell on the *Earth* in general, our common Mother (crying to us, as *Rebecca* did to her ſon *Jaacob*, *Thy Curſe be upon me my ſon*;) yet there have been ſeveral places, which in ſeveral Ages, have been eſpecially under this Curſe; and yet none of them, lay ſo under it, but that they grew up to be *Bleſſed* again. Yea, it may be, the more Bleſſed, becauſe they were once ſo Curſed. For, it was not only *Micha's* Mother, that bleſſed her ſon in the name of the Lord, becauſe ſhe had curſed ſo before; but even God himſelf, doth *ſo earneſtly Remember One that he hath ſpoken againſt* (as himſelf ſaith to *Ephraim*,) *that his Bowels do the more yern over him*: and it may be, bleſſeth them more, becauſe they were formerly curſed. That is, under *Sorrow*; as we find the *Curſe* of God, ſo rendered in the *Lamentations*; *Give them O Lord, thy Curſe, even Sorrow on their heart*. And our firſt Parents had ſorrow, and ſweat, and pain, for their portion; when the *Curſe* fel on the *Earth*: bearing Bryars and Thorns, Thiſtles and Nettles, to expreſs this Curſe or *Wrath of God*: as the very name of a *Nettle* in Hebrew may import.

If there be any place in all the Law, more under the Curſe, than the Land of *Canaan*; it ſeemeth to be *Idumea*: one of the Neighbor Countries, which is expreſsly called *the People of my Curſe*: and threatned to *Perpetual deſolations, when the whol Earth ſhall rejoyce*, *Edom* muſt mourn, and be ſo curſed alſo, that it is the very Type of *Hell*, as may plainly appear, by reading the 34. of *Eſay*. It being alſo the Land of Him or them that God ſo *Hated*; as was toucht before.

And

And yet I know not one word in all the Curſe of *Edom*, that we do not alſo find Inflicted, (and not only Threatned) on *Jaacob* and *Iſrael*: Whom, God himſelf ſaith, *he had given, or devoted, to the Curſe*: by that very phraſe, which is uſed, in that place, where *Edom* is called *the People of my Curſe*. And what more frequent, than *Jeruſalem* it ſelf, to be a *Scorn, Reproach and Curſe*: yea, a Curſe to all Nations? Yea, and Perpetual Deſolations; never to be Built again, or more Inhabited.

And yet we find That *Ever*, or *Eternity*, run out, at the end of ſeventy years Captivity; in which, not only the Threatnings, but Curſe alſo, was accompliſhed, and powred out; as we find in that remarkable Prayer, left us in the 9. of *Daniel*: (to be compared with That of the Apoſtle, *Wrath is come upon them to the uttermoſt*:) and Then it is a *Bleſſed Land* again, and a Bleſſed People: and a Bleſſing alſo to the World and Nations round about. For, *It ſhall come to paſs, that As you were a Curſe, to the Heathen round about, ſo ſhall you be a Bleſſing*; as we read in *Zechary*; yea and a *Bleſſing* to *All Nations*, as the Promiſe is in *Malachy* (and divers other Prophets:) who doth not only ſhew them a way, how from a *Curſe*, they ſhould come to be Bleſſed, and a Bleſſing alſo to All Nations: But in the very cloſe of that Prophet, and ſo of the whole Law, God himſelf provideth a Cure for the Earth alſo; *Leſt he ſhould come, and ſmite the Earth, with a Curſe*. Even the *Earth*; which was That, which God had *Curſed*, ſo much more than *Adam*. Yet *Elijah* muſt come, leſt That very Curſed Earth, ſhould be ſmitten with the Curſe. And as the Jews repeat That verſe *of Elijahs Coming* (after the laſt verſe,) leſt the Scripture ſhould end, in *Curſe*: ſo it ſeemeth, God alſo meant to *repeat* His Coming. Or to ſend him (or his ſpirit) Twice. Or, before the latter Coming of Chriſt; as before the Former. There being alſo *Two daies* of the *Lord* There ſpoken of: One is called *Great* (and ſo was his firſt Coming;) and the other *Dreadful*, or *Terrible*: which ſeems the Epithet of his latter Coming, much rather than his former. And it may be marked, that after *John the Baptiſt* was dead (even at our Saviors

viors coming from his Transfiguration: which was such a Type of his *second Coming and Kingdom*:) He Then promiseth, that *Elijah Shall first Come, and Shall restore All things*. Which is a Proverb with the *Jews* to this day: and was also the constant Belief and Expectation of the Primitive Church of Christians; as may be shewed by a full Jury of Ancient Fathers of the Christian Church.

And as *John* the Baptists Time was called the *Day-spring from on High*: So it may be, *Elijahs* second Coming also, (before the second coming of Christ,) is hinted in all those Scriptures, which speak of a *Morning Star*, to appear before the *Sun of Righteousness*: which is also the phrase used by the same Prophet *Malachy*, who promiseth the coming of *Elijah*. And the *Revelation* plainly promiseth That *Morning Star*, in the dark time of *Jesabel*; and in *Jesabels* time, *Elijah* slew her Prophets, and the Prophets of *Baal*: and so made that great change both in Church and State, that in the *Revel* may be hinted, by a Power to break the Nations. Though That phrase, reach up, as High as *Josuah*, breaking the seven Nations: As the *Manna*, in the Church before, may intimate their passing through the Wilderness towards *Canaan*. And that phrase of *Breaking the Nations*, being coupled with that Promise of *Elijahs* coming, under the Notion of the Bright *Morning Star*, may put us in mind of a speech of God himself to *Job*: *Hast thou considered the Day-star*, or the *Day-spring*: *which I have made to shake the wicked out of the Earth? They shall be turned as wax to the seal* &c. And *when the wicked are cut off, Thou shalt see*, those Promises fulfilled, that the *Meek shall inherit the Earth*: As we read in the Psalms, and in our Saviours Blessings also; and the Revelation addeth to That Blessing, *that there shall be no more Curse*. No more Curse.

For, the very *Leaves of the Trees*, about the Waters of Life, *shall heal the Nations*. And those Waters flow out round about; Even to the *Dead Sea*, or Lake of *Sodom* (for, even *Her Captivity* must return again; as we saw in *Abrahams* History compared with *Ezekiel*:) and where ever those Waters came, there was Life, and Healing; and no

no more curſe. Its poſſible alſo, that the Time of This great change may be hinted, in the fourteenth year, or ſecond *Sabboth*, of Prophetical years (as *David* alſo was the fourteenth from *Abraham*, as the Number of his Name imports:) after the four great Monarchies had Lorded it, Twelve whole years: which may be alſo Prophetical years from *Nimrod*: Or from *Abrahams* Time, or Promiſe.

And as *Iſrael* got off their *Curſs*; and Gods goodneſſe turned it into a Bleſſing; (as our evil ſometimes turns our *Bleſſings into Curſes*; ſo doth his Goodneſſe, turn his *Curſes in Bleſſings*: whence it may be, the very ſame Word in Hebrew, ſignifieth both to *Curſe* and to *Bleſſe*; as we find in ſeveral places of *Job*, and other Scriptures:) So did *Edom* alſo, caſt off his *Yoak*, and his *Curſe* alſo it ſeems, and got a Bleſſing. As we ſee in his Fathers Bleſſing and Prophecy. Which was alſo hinted by his Brother, when by wreſtling he had got the Name of *Iſrael*, *a Prince with God*; and had prevailed alſo with men: he uſeth his *Power for Edification* preſently (as the Apoſtle ſpeaketh) *and not for Deſtruction*. And cometh out in the Power and Spirit of that God, whom he had ſo conquered: and doth not only carry a *Bleſſing* to his Brother *Eſaw*, and intreateth him; but with an Holy violence, *forceth* him to take it. *Receive the Bleſſing, which I bring thee from God*: and he urged (or forced) *him*, by preſſing on him, *and he took it*. And we read, how he caſt off the Yoak of *Iſrael* (even to this day:) at the time of *Jehoſhaphat*, or the *Lords Judgement*. Yea, he did not only caſt off *Iſraels* Yoak, but came to rule and reign over *Iſrael* himſelf, at the comming of Chriſt. As we find in the *Herods*, and *Agrippa* the King, from the Seed of *Edom*, hated, curſed *Eſaw*.

Which we may conſider when we read of Gods Shining ont from *Seir*: Coming from *Teman*, or appearing from *Paran*. And the Prophet *Eſay*, cryeth, *Who is This that cometh from* Edom, *with Dyed garments from* Bozra? *I that ſpeak Righteouſneſſe; mighty to Save*. And his Red Garments may allude to *Edom*, if it ſignifie Red, as many will have it: which may be rather a *Glutton*.

And though *Balaam* ſay, *the Star of* Jacob, or the *Scepter*

of

of Israel shall smite the *Corners* of *Moab*, and Destroy all the *Children of Seth*; and *Edom shall be a Possession* (to be compared with *Obadiah*:) yet the Prophet *Amos* speaketh of *Edoms Possessing the Tabernacle of David*, when raised up. As we may Translate the words, cited also in the *Acts*: where *Edom* also, is coupled with Those that *call upon*, or are *called by*, *the Name of the Lord*. & in *Dan* we read that *Edom* (with *Moab* and *Ammon*) shall escape out of the hand of the Destroyer, which some make Antichrist, or the *Turck*: who to this day payes Tribute to those *Arabs* of *Edom*, *Moab and Ammon*, rather then Ruleth over them.

Yet, as *Babylon* is threatned with perpetual Desolations, because he *laid the World wast*, *and would not open his Prison Doors to let his Prisoners loose*, *and send them home again* (which hath been very comfortable when I have applyed it to Christ in prayer:)

So also, the great Curse, Threatned to *Edom*, was, because *he forgot the Brotherly kindnesse*, and the Covenant that should have been between Him *and his Brother Jacob*; *and let his Wrath tear for ever*. Which hath also been sweet to my thoughts, when I have applyed it to Christ: and asked, whither *He also*, would put himself under the *perpetual Curse of* Edom, *by forgetting the Brotherly Kindnesse*, and Brotherly Covenant? and by letting *His wrath also Tear for Ever?* God forbid.

Next unto Cursed *Edom*, *Moab* and *Ammon* may be well placed; the Incestuous Children of *Lot*: which signifieth a veil (or cloth) as God himself seemeth to allude; when after *Lot was Separate from* Abraham (for *Israel* must dwell alone) God said, *Lift up now thy eyes and look*, *&c.* And again in the Prophet *Isa*. *I will take away the Veil*, or *Lot* (for, that is the Word in Hebrew) *from the face of all people*: *Even in that Mountain*, *where he will tread down Moab*, who was Son of that *Lot*, twice named There, in Heb.

Of *Moab and* Ammon, it is said, *they should never come into the Church of God*; (one of the worst threatnings in all the Bible:) and the cause in *Deut*. and *Neh*. is, *because they met not their Brethren with Bread and Water*; *and hired Balaam to curse them*, *but God turned his curse into a blessing*; and so I hope

I hope he did This Curſe alſo, of *Moab* and *Ammon*. For, their Ever, or Never, is in another place, limited by Ten *Generations*.

Seeing God himſelf hath expounded *ever*, and *never*, (in the Caſe of *Ammon and Moab*) by Ten *Generations*; Why may not we Take it ſo, in other places alſo? Eſpecially ſeeing it is often uſed, where it cannot be meant of *Eternity*. As the Servant, *bored in his ear*, muſt ſerve for *ever*: which is but till the next *Jubile*: as we may find in the twenty fifth of *Leviticus*, and all the Jews, on thoſe places. And Chriſt alſo tells us, *the Servant abides not in the Houſe for* Ever. And how often is it ſaid, *Jeruſalem* ſhall *Ever be deſolate, and never be built again, or Inhabited*? (As we found in *Idumeah*) And yet it was built again, after the ſeventy Years Captivity; and may be yet again, after all This. As we find *Ay*, was built again, and inhabited, in the return of *Nehemiah* (*the Lords Comfort, or Repentance*;) Though *Joſuah* himſelf, that mighty Type of Jeſus, had made it ſo ſignally Deſolate, and that for *Ever* alſo; *a Deſolate heap for ever*: As the very Name may intimate in Hebrew, Greek, and divers other Languages. As the Stones alſo placed by the ſame *Joſuah*, are called *a Memorial for ever*. And ſo are the Rites of the *Paſſover*, and the *Shew-bread*: and *Aarons* Prieſt-hood; Yea, in the very Family of *Phineas* (though it was ſoon changed:) nay the very Garments of the Prieſts, are a Statute for *ever*. And his Trimming the Lamps: and Reſtraint of blood and fat alſo, for *ever*: and Circumciſſion is called an *everlaſting Covenant in their Fleſh*. And *Samuel* was preſented at the Tabernacle, *to abide There for ever*. And *David* was choſen to be King over Iſrael for Ever: and his Son *Solomon* ſaith, *I know that whatſoever God doth, it ſhall be for Ever*. And I know not any Word, or Phraſe, for *Eternity*, in Scripture, that is not applyed to Heaven and Earth, or other things, which paſs away: But *Chriſts Words ſhall Never paſſe away*.

And for *Moab and Ammon*; *As I live, ſaith the Lord, the God of Iſrael* (and the Common Rule is, that Threatnings with an Oath, are never reverſed:) *Surely* Moab *ſhall be as* Sodom, *and* Ammon *as* Gomorrah, *and Perpetual Deſolati-*

on; as we read in *Zeph.* And yet in *Jeremy*, God promiſeth to bring back the Captivity of *Ammon* (as of *Sodom* alſo, in *Ezechiel*;) and of *Moab*, in the latter dayes: or Time of *Meſſiah*: as the Jews uſe to expound that Phraſe of the latter Dayes.

And in the Tenth Generation, They alſo, may enter into the Church of God: though it was threatned, They ſhould Never enter. And as *David* was the fourteenth Generation (and the fourteenth, ſeventy Years) from *Abraham*; ſo was *Boas* the Tenth, or eleventh: who married *Ruth* a *Moabite* (who might be the Tenth from Lot) who by a former Man of *Iudah*; was Daughter to *Naomy* (*Beauty*) Wife to *Elimelech*; who had two Sons, *Mahlon* (weakneſſe) and *Chilion* (conſumption, or perfection, or Eſpouſal:) who had *Orpha* (ſtiffneckedneſſe) who left her Mother, The other, *Ruth*, who chooſing her Mothers *people and God*, is led to a field of *Boaz*, and is bid ſtick cloſe to his Maidens; (*O tell me where thou feedeſt, and reſteſt at Noon, for why ſhould I ſtray?*) and at length is bid, to lie at his feet, and ſay, *Thou art my Kinſman* (as *Solomon* bids us ſay to *Wiſdome*, *Thou art my Siſter.*) And Chriſt is both *Iachin and Boaz*, the Wiſdom and *Strength of God*, and ſo very near a kin to *Elimelech* (my God the King:) ſee the third of *Eſay*, compared with the 7, 8, 17. 22. of the 23. chap. and ſee the Women of *Moab* and *Ammon* married to Kings of Iſrael and Judah.

And *David* in his ſtraits, carried his Parents, to the King of *Moab*; ſaying, *Let my Father and Mother be with you, till I know what God will do for me.* Or as *Eſay*, *Let my Outcaſts dwell with Thee* Moab: *be thou a Covert to them. And in Mercy ſhall the Throne be eſtabliſhed* (as we found before in the Pſalms and Proverbs;) *and he ſhall ſit upon it in Truth, in the Tabernacle of* David: *judging and ſeeking judgement, and Haſting Righteouſneſſe.* And *my Heart ſhall Cry for Moab* (O the Tender Heart of God!) *Let his Fugitives flee to* Zoar. As his Father *Lot* did from *Sodom* to *Zoar*: which ſeemeth therefore to have ſtood in *Moab*, on the *Eaſt of Iordan*; and not on the *Weſt*, as the Tables place it. And again, *ſend ye the Lamb to the Ruler of the People, to the mount of*

of the Daughter of Zion; as alluding to the King of *Moabs* paying Lambs for Tribute to the King of *Iſrael.* But about *Ahabs* Death, *Moab* and *Edom* alſo, *brake their yoak*; and freed themſelves from *Iaacob*; under *Iehoram* (*the high Lord:*) in the dayes of *Eliſha* (or *God Ieſus*, as the Name implies:) who had a double portion of the Spirit of *Elijah the Lord my God.*

And ſhall a Man be able to give a *Double portion of his Spirit*, (and That, at his Parting and going away;) and ſhall not He that hath *the Reſidue of the ſpirit* (in oppoſition to *ſhear Baſer, the Reſidue of the Fleſh*, which is ſo many times in Scripture Language, for *near Kindred:*) or He that *hath the Spirit* without Limits, *or not by meaſure:* ſhall not He, be able and willing alſo, to give *His Holy Spirit unto all that ask it?* and a *Double Portion* unto All his *Firſt Born?* Who ſaw, and yet ſee, him aſcending; and cry to him, *my Father, my Father, the Charriot of Iſrael, and the Horſemen thereof!* And it may be, That remarkable promiſe of *the Spirit, unto all that ask it*, may allude to This very Hiſtory of *Elijah*, giving his Spirit to *Eliſha*; crying, *my Father, my Father.* As in *Luke* it is (not as ſome read it, *your Heavenly Father*, But) *Your Father, who is, Out of Heaven: or came out of Heaven.*

And he took the Mantle of Elijah, *and ſmote the Waters ſaying* (as we may now ſay, Here indeed is the Mantle of *Elijah*, O but) *Where is the Lord God* (and the Spirit) *of Elijah? and the Waters parted Hither and Thither.* Though I do not yet ſay, when they ſo parted (as before, at *Joſuahs* coming over *Jordan*,) there began an *Other Generation*, or a *New Age of the World.* As at firſt, *dividing the Waters, by the Firmament of Heaven; with the Waters above the Heavens:* of which in the Pſalms, and divers other places, that I ſpeak not of *Eſdras, Eccleſaſticus*, or *Wiſdom* of *Solomon.*

And the Sons of the Prophets ſaid, the Spirit of Elijah reſteth on Eliſha: and they bowed down, or Worſhipped him: and afterwards he enlarged their Colledge, and it may be, their Spirit alſo. The Hebrew Word *Saul* uſed in That Hiſtory, puts me in mind How *Saul* cut off the Lords Prieſts: and

How he fell, and How the Jews say, He was Recovered aand saved: though I dare not say, by the Mediation of *Elias*, or *Elisha*. *Who*, they say, *must come and loose all knots*; or, as our Saviour saith, *He must Restore All Things*; yea and that, *after John the Baptist* was beheaded.

And some other words, in That History, put me also in mind, How *Elijah* destroyed the false prophets of *Baal* and *Jezabel*, and how *Elisha* did encourage and enlarge the True Prophets: and at length, by one of the young prophets, annointeth *Jehu* (which yet was given in charge to *Elijah* himself: One of the best Texts I know for *Deputations*.) And *Jehu* destroyeth *Jezabel*, who had not onely Destroyed, and Corrupted, the Lords Prophets, and driven away *Elijah* and *Elisha*; but had even quite stifled, the very Spirit of *Prophecy, in the Seed of God*: as the Hebrew words, *Naloth in Jezreel*, may import. Which may be compared with That of *Jezabel*, opposed by the *Bright morning Star*, breaking and scattering the Dark Clouds, and bringing in, the Morning, and Our *Rising and cloathing with White and fresh Linnen* in fourth and fifth Churches: and the slaying of the two *Witnesses* (with the *Spirit of Prophecy*) in the *Revelation*. And the sixth Church of *Philadelphia* (or *Brotherly Love*) is plainly the *New Jerusalem* (as Christ himself expresseth, in his Epistle to that Church:) before the General *Judgement of the People*, or *Laodicea*: as the Word signifies. Which may also be compared with the latter part of the eleventh, and also the four last Chapters of the Revelation. Where the great Judgement also is Described, which the Prophets place in *the Valley of Jehoshaphat* (whose very Name implies the *Lords Judgement*.) Which was also called the valley of *Beraca*, or *Blessing*; When they had troden down *Moab* and *Ammon* and *Edom*. Which we find also cited in the Prophets, as foretelling somewhat, yet to be done, in the *Revelation*.

And had it not been for *Jehoshaphat*, *Elisha* said, he would not have seen the other two Kings (met against *Moab* also:) saying *Nay, but hath God gathered these Kings* (and their people also) *together, to Destroy them?* But as *Jehoshaphat*

Shaphat ſmarted ſorely, for joyning with *Ahab* and his Sons: ſo They Got by His good Company. In which, we may ſee, God pitying a Wicked man, and Hearing his Cry and Prayer: as moſt remarkably after, he did the Prayer of *Jehoahaz*, 2 *Kings* 13. 4, 5, 6. 23.

How the Waters came at the *morning Sacrifice*; and How he multiplyed the VViddows Oyl, that was like to loſe her two Sons for bondſlaves (which may be a great Myſtery:) and how he gave a Son to a barren VVoman, and then raiſed him from the Dead: and how he Healed the Pottage, when Death was in the Pot; and fed a great Multitude with a few *barly loves*; and Healed *Naaman* the *Syrian* Lepar: and ſtruck *Gehezy* with *Leproſie*, for ſeeking things of the VVorld, in an ill time, or ſeaſon. And How his dead bones raiſed a dead man: and many other things, we might obſerve, in this great Type of Jeſus Chriſt.

But eſpecially His ſtriking his Enemies blind, and then bringing them into *Samaria*: and when the King of *Iſrael* ſaid, *ſhall I ſmite them my Father, ſhall I ſmite them?*

He ſaid, *Noe. Wilt thou ſmite them, whom thou haſt taken Priſoners, with thy ſword and thy bow? Set bread and meat before them*, &c.

And I have often heard one ſay, he knew not, that he ever had a ſweeter return from Chriſt, then when once in great anguiſh, he could onely ſay, *Now ſhew thy Kindneſſe to thy Poor Enemy; Whom thou haſt taken Captive, with Thy ſword and thy bow.*

And the King of *Iſraels* Feaſting Thoſe Priſoners, (for, *he made great proviſion for them*) may be more conſidered hereafter; and compared with That of *Solomon, if thy Enemy hunger, feed him, and the Lord ſhall not onely requite, but reward thee*: and this Hiſtory may be the more conſiderable, becauſe it may perhaps, be found the moſt deſperate or moſt forlorn condition here on earth. VVhen a man Degenerates into a *judicial blindneſſe*. Except it may yet be worſe, to come unto a *Beaſtly Spirit and Nature*, VVhich is, when after great, and perhaps very long, *Abuſing Light and Love*, (ſhewed from God and Chriſt) a man

doth not only disobey, but *grieve and quench that good Spirit*, so much and so long, that at length it leaves him to degenerate into a blind and seared conscience, and a *Brutish* Nature: till he becomes as a *Dog*, biting and snarling at all about him; and *returning to his vomit*; and as the Swine, to *wallowing in the mire*; and also *Turning and Tearing those that lay good things* before him. Who now *tramples them under his feet, and offers despite to the Spirit of Grace, and accounteth his Saviors blood, as unclean and profane.*

This was It perhaps, the Psalmist so prayed against; not only when he cries against *Presumptuous sins*; but Then also perhaps, when he prayeth so earnestly *to be kept from the Dog*, or Dog-like Nature: of which he speaketh divers times. And This it may be, is also, in the *Revelation*, under the Notion of *Worshiping the Beast, and receiving his character*: where it is also said, that *All the world should so follow the Beast, but those that were written in the Lambs book of Life*; *From the Foundation of the World.* And I have sometimes inclined to believe, that Christ is not only *the True Light that lighteth every man that cometh into the world*; but that he *Truly loves every man, as he loves himself*; so long as he is a *Man.* But when he degenerates into the *Nature and Spirit of a Beast*, (and it may be, the evil spirits are in the species of Ravening Beasts, as good Angels in others:) and when one so degenerates into the *Beastly* Nature, Then one falls out of *Christs* Neighborhood. Yea, and it may perhaps come so far, that they may be *no more warned*, lest they *Turn and Tear those that cast such precious Pearls before them.* And in such a forlorn case, it may be hard to shew, why they should, or how they can, expect any more favor from *Christ*, than a *Beast*: or why so much. And It may be, This is, That *Sin unto Death*, of which the Apostle speaks: when he addeth also, that *for such, He doth not say, that one ought to pray.*

But yet He Doth not say, One ought *not to pray, even for such also.* Which is One of the reasons, why I pray *for All I ought, and All I may*, pray for. When I am crying to an Infinite God, for All my *Relations*, (and Truly they are very many, as I sometimes say to God: for, I am *Related to the*

the whole Creation of God; and yet farther, than I can expreſs:) and I know not, But I may, ſomtimes pray, for ſome, That, I am not Tyed, in duty, or by expreſs Command, to pray for. But I am ſtill Tyed, *to Love my Neighbor as my ſelf*; and ſo is *Chriſt alſo*, I Truſt: or elſe I loſe one of the ſweeteſt pieces of the whole Bible: and himſelf alſo brings the Notion of a *Neighbor* out ſo large, that it may not only include *Strangers*, but *Enemies* alſo. And *when a mans waies pleaſe the Lord, he will make his Enemies*, his greateſt Enemies, *to be at peace with him*. And if an Angel, or if God himſelf forbid a man to pray, for ſuch or ſuch a perſon, City, Nation, or number of men: yet This, may be, but to draw him larger out: by ſhewing the danger of ſuch perſons. As we ſee in the Prophet *Jeremy*, and others, that never prayed more ſweetly, than when they were forbidden to pray, for ſuch or ſuch: and yet they prayed Then moſt; becauſe they ſaw, there was moſt need. And Gods Commands never do, never will, forbid us, to *Love our Neighbor as our ſelf*.

And that, No man may ever deſpair; we found Gods Love of pity and compaſſion, ſo to reach to Beaſts alſo, that his great Command is, that They alſo, muſt be brought to keep the *Sabboth*, and to reſt the Reſt of God: *and a good man* (and Chriſt is the Beſt of men) muſt be, and will be, *Merciful to his very Beaſt* alſo. Yea to the Beaſt of his *Enemy*, and *Him that hates him*: as we ſee commanded. And for Thoſe alſo, that degenerate into the *Beaſtly Nature*, (leſt They alſo ſhould at length *deſpair*:) not to ſpeak how often men are invited in the Prophets and the Revelation, to come back again from the *Beaſt* and *out of Babylon*; which ſhews, they might return, *Repent and live*: we ſee How graciouſly God dealt with *Nebuchadnezzar*; Though he ſo degenerated into a Beaſt; which may be much worſe, than to be made a Beaſt at *firſt*, *and ſo born*. How Wiſdom alſo crieth unto *Scorners*; and How it is promiſed *She Shall yet cry*; even unto Scorners: may be here again obſerved out of the *Proverbs*. To be compared with the 48. of *Eſay*, ſweetly calling, inviting, and wooing the moſt obſtinate ſinners, and *Treacherous Revolters*.

volters. Yet *for my Names ſake*; and again, *for my Names ſake I will refrain*: *For, How ſhall I cut thee off? O that thou hadſt*, or wouldſt yet, *hearken*: For, He ſpeaketh in the preſent Tence, *I am yet teaching thee &c.* And how ſhall I give away the *Glory* of my *Patience, and my Goodneſs? Shall I be weary alſo of well doing? and having begun in the ſpirit of Goodneſs, ſhall I alſo end, in a fleſhly Wrath or Paſſion?* God forbid.

The Pſalmiſt alſo ſaith, *He received Gifts for Rebels alſo* (even for Rebels) as we ſaw before; the worſt of ſinners. And we ſee how gracious Chriſt was alſo, to the *Woman of Canaan*; although ſhe were as a *Dog*; or one degenerate into a *Dog-like ſpirit and nature*. *Yet the Dogs alſo enjoy Crumbs*: and in great Families (and Chriſt is *Lord of All the Family in Heaven and Earth*.) The very Dogs have better Diet, than it may be, Children have, in other houſes. And That Dog-like Woman of *Canaan*, was received into favor, and had great Grace, and *Faith* given her, though a curſed Woman: under the greateſt Curſe both of God and Man. *Noah* curſed her; and God alſo curſed her ſo, that he commanded all his people to hate and curſe her Nation ſo, that they might neither *Treat with them, nor ſeek their good, all their daies*. Which we ſee how Chriſt obſerved towards her; when he would not ſo much as Treat with her, or ſpeak to her, till his Diſciples (as the Repreſentatives of his Church) *interceded* with him for her: or, it may be againſt her; for, the Text is ſomwhat doubtful. Yet *by Faith Her heart alſo is purified*; and there is No *difference between* Jew *and Gentile*; No not a *Curſed Canaanite*.

Which might alſo be ſeen, long before, when the high, and proud, and ſtout, *Gibeonites* (ſome of the chiefeſt of thoſe curſed *Canaanites*,) bowed down: and though by a *Wile* only they got into a Covenant with *Joſhua*, (a mighty Type of *Jeſus*,) yet they could never be caſt off: No, *by no means, by no means*. But when *Adonizedech* (*the Lords Juſtice*) King of *Jeruſalem*, and other Kings with him, would have chalenged them back again, as to have brought them back into the Curſe again: *Joſhua* muſt not only

only ſtand up, and riſe early; Yea and march all night, in defence of theſe poor (late accurſed) *Canaanites*; but alſo the *Sun and Moon* muſt ſtand ſtill over *Gibeon*; and the courſe of *Nature* muſt be changed: rather than *Gibeon* muſt be deſerted, or ſo much as left into the hand of *Gods Juſtice in his own Throne*: which is *Adonizedech King of Jeruſalem*.

And *Gibeon*, is not only made, one of the greateſt Scenes of Gods preſence, a long time together, (as we often find in Scripture, before it was *Solomons* greateſt High Place: Where God alſo appeared to him, after ſuch great Sacrifices in *Gibeon*:) But alſo This very Hiſtory of the ſtrange Works of God, in defending *Gibeon*, is made the Type of what God means to do (*Hereafter alſo, I ſuppoſe*) for his People; and his Enemies alſo; *When he ſhall riſe up to do his great and ſtrange Work of* Gibeon, *or as he did at* Gibeon; *or Mount Perazim*. Where alſo, at *Davids* coming up, the five great Lords of the *Philiſtins*, roſe up againſt him; as at *Gibeon*, the five great Kings of the *Amorites* or *Canaanites*, againſt *Joſhua*.

And about *Gibeon* alſo, the great Quarrel was ended between *David*, that is *Love*; and the Houſe of *Saul*, that is *the Grave or Hell*. Acted by *Abner*, the *Fathers Light or Underſtanding*; and by *Joab*, his *Will*, or *Affection*, which were here reconciled; and a New *Heaven and Earth* brought up. As afterwards, the New *Jeruſalem*; when *David* beat the *Jebuſites*, which had their name from *Treading down*: for, the Holy City muſt be Trodden down, till the Times of the Gentiles be fulfilled. And a Type of This *Fulfilling of Time*, might be in That, when the twelve men of *Joab and Abner*, ran through one another; as the twelve hours of Day and Night; and there fell down, ſlain on *Sauls* ſide, 360. For, their common Year had ſo many Daies in it.

And though *Saul* himſelf was dead, cut off by God, becauſe he ſought to the Devil, and *would not ſeek to God*, as we read in *Chronicles*, although he complained that *God would not anſwer him*; But the Truth was, he *would not ſeek to God* (who could yet have pardoned All; but he would

not

not ask it:) and God therefore cut him off; and for his ſparing *Amaleck*, himſelf was ſlain by an *Amalachite*; if at leaſt, he Lyed not to *David*; (who could not be quiet in the Throne till he had alſo cut off the *Amalachites*, whom *Saul* ſpared:) even after *Sauls* Death, His Houſe and Family, was ſorely puniſhed (and *Davids* Kingdom alſo afflicted with divers years *Famine*;) for *Sauls* afflicting the poor *Gibeonites*; though it were *in Zeal to Iſrael.* So much doth God abhor All Cruelty, and hard Uſage of any poor men; though in never ſo much Zeal for God, or his Cauſe, or any of his People. Which the Lord make me, and all mine, and all His, ſtill to remember, in all my Actions: leſt I afflict ſome poor *Gibeonite*, *in Zeal to Iſrael*; and *thinking I do God good ſervice.*

By All which, we may alſo learn, that even Thoſe that are moſt Hated or curſed by God, as Theſe *Gibeonites and Canaanites* were (and *Children of Wrath and curſe*, as much as any Nation or People we read of:) Yet they may come to be *Bleſſed* and *Loved*, by the ſame God; who ſo hated and curſed them. And yet He changeth not himſelf, but Them; whom he firſt curſed, and ſo ſhut them up in guilt, and ſin, and ſorrow; That their cries, (that is, His in them) might draw out his own bowels, and compaſſions more to them, by how much more he had curſed or afflicted them. Which is one of the great Myſteries of the Goſpel, running Through the Law (and the Prophets) and the Curſes thereof. Which ſhould teach us not to deſpair, under the hardeſt and worſt words, God doth, or ever will ſpeak againſt us, while we live. O do not ſay, *This Evil is from God, and why then ſhould I wait or Hope on Him?* Yea rather, make haſt to bow down and Worſhip, and ſeek his face, as the 3d Captain to *Elijah*: For the King of *Iſrael is a merciful King*; He is a gracious God; and He *delighteth in thoſe that fear him, and Hope in his goodneſs, Trembling at his Word. For it is ſtill good for a man to Hope and patiently wait for the ſalvation of God.* Let me alſo tell you, It is an honor that God will ſpeak to us, though he do but chide us, Threaten us, ſharply rebuke, or chaſten us: which himſelf and we may call Hating or curſing us.

But

But His Frowns, and Chidings, and Hatings, and Curſings as we may interpret them, may be better than the Smiles, and Loves, and Embracings, of the whole World beſides. And we do not only read him ſaying, *I have forſaken the dearly beloved of my ſoul* (as we ſee Chriſt himſelf was ſo *forſaken*) but alſo, that he *Hated* Her: even the dearly beloved of his ſoul (as we read in *Jeremy*:) and did not only *ſtrike her with an* hard, and ſore, and *Cruel ſtroke, as an Enemy*; but even *Curſe her*, and *make her a Curſe*. As we know he dealt with Chriſt himſelf, his dearly beloved Son; and as a Type of Chriſt, with *Iſrael*: *Becauſe he knew them* (and they ſhould have known him) *above All Nations of the Earth*: *Therefore he would puniſh them, above All Nations*: *So that he never did, nor ever would do, ſo Hardly, to any in the World, as to Iſrael*. As we read in *Ezek. Daniel*, and from Chriſt himſelf in the Goſpel. And yet This, was his darling people, and the dearly beloved of his Soul; a Type of Jeſus Chriſt, and All his *Elect, or firſt fruits*; or Bleſſed of the Lord; that were to have a *double portion*, as his *firſt Born*. But it was both of ſhame and glory. For, even Theſe Darlings, and theſe dearly Beloved of his ſoul, are often called the *Forſaken, Deſolate, Afflicted*; yea, *Hated, Abhorred*, and *Curſed*: Nay, *Curſed with a great, and ſore, and heavy, bitter Curſe*: as we read in *Malachy*. Where yet to That very People, whom he ſo curſed, He preſently ſaith, Yet Try me, *Prove me yet, whether* (notwithſtanding all this curſing you, yet if you will but do, that you may, and ſhall, by my Grace, if you will; and He alſo giveth to will;) *you ſhall be Bleſſed*; and be Bleſſings alſo, to your Neighbors and Relations: yea and ſuch Bleſſings, that the *very Windows of* Heaven *ſhall be opened, and pour down bleſſings on you*; Notwithſtanding all the Curſes you lay under. So it was with *Iſrael*; ſo it ſhall be. For, In every Every place, Where *you were put to ſhame, you ſhall have Glory*: and you ſhall be a praiſe to *All the Earth*: and where it was ſaid, *Go you curſed* and rejected *Loammi*, and *Lorubama*; *on whom I will no more have mercy*; yet come again, ye Bleſſed; for *you are my People*, and I will be your God. And you ſhall be Bleſſed. So it was with *Iſrael*, and with *Gibeon*.

Yet it might be added, that This very *Gibeon* was one of the Cities to which God forbid his People *to offer Peace, or to ſhew mercy, or to ſave any living*: but commanded them, *utterly to deſtroy it, and to ſave alive Nothing that breathed in it.* And ſo it was with all the Cities of the *Amorites*, the Head of All thoſe *Canaanites*: or if you will, the *Tongue*, or *Speakers* of them All. The *Zamzummims* or great *Thinkers*, were followed by *Amorites*, great *Talkers*: and their great Lord was *Sihon* King of *Heſhbon*: That is Imagination and *Sighing*. Which are All conquered by *Iſrael*.

Which is alſo the more conſiderable, becauſe Theſe were Excepted out of that general *Law of War*, which was given to *Iſrael*; and ſo to Chriſt alſo, who was made under the whole Law; and was forbidden to kill; and commanded to ſave and keep alive, as much, or more than Any. Being of the Seed of *Abraham*, which was put *under the Law*, More than All other Nations of the World beſides. So that it may be better for us, that *he took the Seed of Abraham*, than the Seed of Any other Man.

Now the General Law of War, given them in *Deuteronomy*, which they might not tranſgreſs (being but a branch of the ſixth Command;) was This, *That when ever they went againſt a City, or a People*, (except only thoſe ſeven Nations which were ſo curſed by God, and devoted to extream deſtruction:) *They muſt firſt offer Peace.* For, *the Man, and Men of God, muſt be Gentle; ready more to ſave, than to kill, or to harm.* Elijah *called for Fire from Heaven*, as it muſt come on thoſe that *compaſs the Holy City*, (for, the Promiſe to *Abraham* was, *to Curſe them that Curſed Him*,) and fourty two children were devoured: though I do not compare them with the fourty two months in the *Revelation*. But *Eliſha* was generally of another Spirit, and eſpecially called *the Man of God*. To which the Apoſtle may allude, or to meek *Moſes*: in That to *Timothy*. The *Man of God muſt be gentle.* But when the Diſciples aſked, *If fire ſhould come from Heaven, as to* Elijah? Chriſt anſwered, *You know not what a ſweet ſpirit you muſt have, and be, if you will be Chriſtians, or men of God*, and bearing the Image of God and Chriſt; who was the Man of God more than All the World,

World, and *gentle unto All*; even to the worſt of Enemies; and *thoſe that did oppoſe themſelves: taken in the ſnares of Satan, and led captive by him at his will.* Yet even to them, and to All, *the Man of God muſt be gentle.* And when he muſt come to fight againſt them, (as we ſee he threatens ſorely in the *Revelation*; but yet cloſeth ſweetly, *I muſt come, except they repent*; and yet again, *Repent, leſt I come againſt thee with the Sword of my mouth*; *and whom I love, I chaſten*; *and Behold I ſtand at the Door*, and Gate of the City, which I fight againſt: and *firſt I knock and offer peace*: for ſo the Law of War commands.

And if it anſwer, Peace (and ſo His Miniſters were ſent to every Houſe to *offer Peace*; *and Peace be to this Houſe*; For They, and He, *are ſent to Bleſs us All, by Turning us from our ſins, into the way of Peace*;) *and If the Son of Peace be There*; which the Law expreſſeth, *by an Anſwer of Peace, and coming out to them*: as the Prophet *Jeremy* intreated *Zeaekiah, to go out to the King of Babylon*, and to accept his terms of Peace. And Then, *All in the Houſe*, or City, *muſt be kept alive, and may be put to Tribute.* But they may not be deſtroyed.

But if it will, make no place with thee; *but will, make warr againſt thee*: (How much wilfulneſſe, is expreſſed in this ſlighting Peace, and making War?) *If they will do ſo, thou ſhalt beſiege it*: But yet ſo, that thou *cut not down ſo much as a Tree*; *any one Tree, that yieldeth fruit for mans Life, or food to preſerve Life. And when the Lord ſhall deliver it into thy hands*, (and thou muſt be content to ſtay till thou be clear and ſure that God hath delivered it into thy hands:) *Then thou maiſt deſtroy the Males*, *but thou ſhalt preſerve the women, and the children, and the cattel.* (So that the very Cattel muſt not be ſlain or hurt) Theſe muſt be kept alive. And ſtill take heed, thou do not ſo much as *boil a Kid in his dams milk* (take heed of all and every kind of cruelty, beſides all ſuperſtitious cuſtoms of ſome Eaſtern Countries which we learn from ſome of the *Karrait writers*:) and *thou muſt not take a bird with its young ones*; but muſt let the one or the other go free. *And thou muſt not kill the old and young, in the ſame day*; *no not for ſacrifice*: as *Jacob* cried

to God, *Why ſhall he ſmite the Mother, and the Children, both in one day?*

This great Law of war was alſo punctually obſerved by God himſelf and our Lord Jeſus, towards the women and children of the *Edomites*, which were hated and accurſed people, as any in the World; as a Type of the greateſt Reprobation: and yet even to them, when their males were to be deſtroyed, or at leaſt ſo threatned; yet *Let thy fatherleſs children come to me*; for I will preſerve them alive (as the Law commands) *and let thy widows truſt in me.*

Gods inviting *Edoms Widdows and Children*, with promiſe *to preſerve them alive*; (yea and *Zelophehads* Daughters ſued for their Fathers Inheritance alſo, and had it, adjudged, by God himſelf; Though their Father, *died for his ſin*, or *in his ſin*; as we ſaw before;) may be compared with that Gratious Word in *Moſes*, and the *Kings* and *Cronicles*, and *Prophet Ezekiel*, *That the Son ſhall not Bear* (much leſſe *Dye for*) *the iniquity of the Father.* Though in other places, God declare himſelf a *Jealous* God; *Viſiting the iniquity of the Fathers on the Children*; *to the third or fourth Generation.* But yet There alſo, *ſhewing mercy to a Thouſand Generations* (for, ſo it is expreſſed in another place, *to a Thouſand Generations*) *of Thoſe that love him* and *keep his Commandements.* Which from Hence, Runs through all the Bible: and reacheth up to our Good Father *Noah.* We being all, within his *Thouſand Generations*; and ſo alſo, within That Mercy, which was *ſure to Him and His Seed for ever.* Or, as it is There expreſſed, *for perpetual Generations*: and an *everlaſting Covenant*, with him and his Seed alſo. For, *God bleſſed him and his ſons alſo*; yea and they ſhall be Bleſſed: and God made an *Everlaſting Covenant* with them. ſo, that the Height of all the Covenants afterwards made with *Iſrael*, was but This, that it ſhould be as ſure and Everlaſting, as the *Covenant with Noah*; as we read in the Prophets. And *Manaſſes* (notwithſtanding all his many great ſins, ſcarce to be named) Humbled himſelf, *or judged himſelf in prayer*, (as the Phraſe imports,) *to the God of his Father*: and was Heard, and *accepted in the Beloved.*

And

And as *Manaſſeh* was the Son of good *Hezekiah*, ſo was he, the Son of wicked *Ahaz* (yet at two years old, before his great wickedneſſe.) And we may find ſome of the beſt men coming from curſed parents. As *Samuel*, and the ſweet Singers, from *Korah*, though it is ſaid, *he went quick into the Pit, and All the men that pertained to him*: yet his Sons were preſerved ſo, as to bring forth *Samuel* from, *Elkana* (near akin to the *jealous God*, or *God that begat him*) *Jeroham*, *He will be very Gracious*: and *Elihu*, *He is my God*: from *Tohu*, or the firſt *Chaos of* Creation: which aroſe from *Zuph*, *Hony-comb*: or Root of ſweetneſſe and goodneſſe in the Heart of God: which alſo turned *Korahs* curſe, into praiſes, and Pſalmes of bleſſing: as we find in *Heman*, and other Kindred of *Samuel*.

We have ſhewed How our Saviour was *made under the Law*, for us; and we have given inſtances of divers particular branches of that Law, he was made under; for the time would fail us to go over All particulars: there being yet very many, that we have not ſo much as touched; but they may be applied, as we meet them. So that we ſhall come to delight, to ſtudy the Law, and long to ſee it in its fulleſt Latitude; and greatly rejoyce to find ſome new duty in it, that we never knew before; becauſe we get a new Argument to preſſe on Chriſt; on whom the Law lieth as much, or more then on any one of us: and ſo became the ground-work or foundation of the Goſpel; next to the Heart of God and Chriſt.

But there is One Particular which St. *Paul* maketh the main end of Chriſts being *made under the Law*; *to Redeem them that were under the Law*: & were we not All, under the Law? How elſe are we guilty of its Breach, or Curſe? and if we were all under the Law; Was not Chriſt made under it alſo, that he might Redeem us all? Which we may alſo find, in divers places of Scripture, where the Lord complains of wicked men, *a ſinful Nation, and a fooliſh Generation*, that did not onely forſake and forget him *that made, or begot them*: but alſo *Him that redeemed Them*. So that the very word that ſignifies *Redeemed*, is alſo uſed

to

to expresse them that are most *Polluted*: as in that remarkable place of *Zephany*, *Wo to the Polluted City*, or to Her that hath been *Redeemed*: and in many other places. As, *for whom Christ dyed*; and Trampling That Blood, *by which he was sanctified*: which seemeth more then Redeemed.

And that Christ hath so *Redeemed us*, may be hinted in the very Law it self: which, as it speaketh to every One to whom it is given (even to the worst of them all:) *I am the Lord Thy God*; so it addeth also, *which have Redeemed thee: or brought thee out of Bondage, or the land of Misery*: for so, *Ægypt*, foundeth in the Original; and to this day, as of old also, called *Mesrie*, or *Misre*.

And the Law of *Redemption*, is One of the great things of the Law: and it may be the greatest; if we consider it, as we ought. We find it in *Leviticus* 25. with many other Scriptures.

First, for the Land in general, *It shall not be sold for ever*, Or be quite *cut off*: or wholy *alienated*. *For, the Land is Mine: and you are strangers and sojourners with me. In all the Land of your possession, you shall grant a Redemption; Either for Him that sold it, or for his Kindred. But doth God take care of Land?* a little Clod of Earth? and of *that Earth*, which himself so *Cursed*, as we saw before! will he not, yea doth he not, more care for our Souls, and Bodies also? O we of little Faith! Doth he not so, in that very 25th chapter and 25th. verse? *If thy Brother be waxen Poor, and sell any of his Possession* (much more if it were his inheritance:) *Any of his Kindred shall redeem it*: and in the 35th. verse, *If thy Brother wax Poor, or fall into decay with thee, Thou shalt relieve him: yea a stranger, or a sojourner* (For, thou must love a stranger, as thy self, *Levit.* 19. 34.) *Thou shalt not compel him to serve* (or serve thy self on him) *with hard service*, or as a slave. But *as an hired servant, or a sojourner*: and onely *till the Jubile. And then he shall go out, both Hee and his Children with him: To the Possession of his Father, he shall return. For, they are my servants; and thou shalt not rule over him with Rigour: but shalt fear thy God.* And again, *If thy Brother wax poor, and sell himself to a stranger or sojourner, or stock of a strangers Family* (and why not, if

if he ſell himſelf to ſin, or Satan? are They not ſtrangers? *He may redeem himſelf, if he can: Or one of his Kindred ſhall Redeem him.* Or however, *He ſhall not be ruled over with Rigour; And he ſhall go out, in the year of Jubile: He and his Children with him.*

May we not, and ought we not to apply all this to our *Neighbour*, *Kinſman*, *Brother*, Jeſus Chriſt? Was he not made under This Law alſo? a Branch of the *Second Table As we ſpake before of the Firſt.*

The fifth command, which the Apoſtle calleth *the Firſt, with Promiſe* (and the former are Promiſes, rather then commands) Though it ſpeak onely of *Honouring our Parents* (which lay alſo upon Him, that was ſtill held out for the Pattern, of a *Son of Man*:) yet by the Apoſtles it is brought to *All men*; who muſt be *Honoured and Loved* alſo, as the *Image of God our Father.* And the *Greater Honour, muſt be Given, to the Weaker Veſſel*: even as God alſo hath given it, to That, which might ſeem the moſt uncomely. Which is an Argument that may be well preſſed on Chriſt; not only *to bear with them that are weak*; but to give them the more Honour as the Weaker Veſſel. And thoſe commands, yea and Prayers alſo, that we love and honour all men; ſpeak more of the unſpeakable love of Chriſt (who is the Root of this Spirit in All) then can be Here expreſſed by many Words.

The ſixth Command, *Thou ſhalt not kill*, or thou ſhalt do All thou mayeſt, to preſerve thy own Life, and thy Neighbours; lyeth alſo on our bleſſed Saviour: as the Text, commented by many Scriptures. Being by his Death, to bring in, *Life and Immortality*; *and to deſtroy Him, who had the Power of Death, the Devil: and to redeem them, who through fear of Death, were all their life time, ſubject unto Bondage.* Even as that pretious Pſalm foretells; *He ſhall ſave the Children of the Needy, and ſhall break in pieces the Oppreſſor: He ſhall ſpare the Poor and Needy, and ſhall ſave the ſouls of the Needy: He ſhall Redeem their ſoul from Deceit and Violence* (from force and fraud) *and pretious ſhall their Blood be in his ſight: He ſhall Live*; and ſhall be tender of his *Neighbours Life*: and how much more of his Neigh-

Neighbours Soul? which himself hath said, is so exceeding pretious and unvaluable.

From whence come Wars and Contentions; Come they not from our lusts within us; but the Wisdom from on high (and sure then more, as it is on high;) *is Pure, and then peaceful* (for without *Peace and Holiness, No man shall ever see God:*) *Gentle and easie to be entreated. For, the man of God must be gentle; towards All men; even those that oppose themselves; being in the snares of Sathan, and led Captive at his will.* A very sweet place, when it is applyed to Christ also; who is the great, and good, and best Man of God; and therefore must be *gentle unto All. No striker*; no quareler; but *gentle unto All. The man of God must not strive*, or fight. Which also puts me in mind, of That, prophecyed of him; *He shall not strive, nor Cry, or braul, in the streets; the bruised reed he shall not break, nor quench the smoaking flax; till he bring out Judgement to victory*, over all Lusts, and Pride, Passions, and Contentions. Seeing This, is the great Rule, given us in the Psalms and new Testament also, *that he that loves Life, and would see long dayes* (as Christ ever shall:) *must refrain from strife and guile; must follow peace and persue it: and who will harm you in so doing?* when Himself also said (next to the Pure in Heart) *Blessed are the Peacemakers* (which is much to be applyed in our Prayers unto him;) *for They shall be called the Children of God*: as if himself also came to enjoy That Glorious Title of the *Son of God*, by being so Peaceful, and the Great *Peace-maker*. To which also I may add *Davids* Blessing of *Abigael*, and her Councel, saying, that when himself should rest from all his Enemies and Troubles, *it should be no Grief of Heart to him, or offence, that he had spared his Enemies also, and had not shed their blood.*

All This, or much more, lyeth in the sixth Command, and from Thence, is branched out in divers Laws, in *Exodus*, and other books of Scripture; which all lie upon Christ, *made under the Law*, as much, or more, then any man: to Man also, as well as unto God his Father. And we lose very much of the sweetnesse of the *Gospel*, by not pressing the *Law*; Yea the *whole Law*, upon Christ, that he may still

ſtill keep it *to us alſo* to God his Father: ſeing it is vain to talk of *Loving God*, if he do not alſo *Love his poor Neighbour*. And who his Neighbour is, we may ſee, by divers places of the Law, and Goſpel compared; eſpecially in thoſe which are branches of theſe great commands, for loving our Neighbour as our ſelf.

He that ſmiteth a man that he dye, ſhall be ſurely put to death. As of old, to *Noah* (the great Father of us all; and ſo the very Law of *Nations or Nature*;) *He that ſheddeth Mans blood, by Man his blood ſhall be ſhed*: for, *in the Image of God, he created Man.* And that Image is ſtill ſo continued, and preſerved by Chriſt, who is the Head of every Man, that the ſame Apoſtle calleth Man, not onely the Image, but *glory of God.*

If a man ſmite his ſervant or his maid with a rod, that he dye under his hand, he ſhall be ſurely avenged; Which ſhould keep a man in aw, even to All under him. For, *the Man of God muſt be gentle, towards all*, &c.

If an Ox (and by Conſequence, any other Beaſt, or offenſive Creature) *be wont to push with his Horn; and it be told his Owner; and He do not keep him in; the Beaſt killing a man, or woman, ſhall be ſtoned; and his Owner alſo, ſhall be put to death.* Which may be ſweetly applyed to Chriſt; who is the great Owner and Maſter of *Sathan*, and all other puſhing Horns: of which, if we complain as *wont to Push, and goar us, or our Children*; is he not bound to keep him in; and *ſet us at reſt, from Him that pusheth at us?* Which may be hinted alſo in the Pſalms, where we find ſome complaining of *puſhing Horns* (as in the Prophets alſo:) and of the *tearing Lion, and Bear*, and the *power of the Dog*; or other Beaſts of Prey: which, the great Owner, and Maſter, muſt keep in, upon Complaint, *that they were wont to puſh, yeſterday, and the day before.*

If a man dig a pit, or do but *Open a Pit*, digged by ſome other; and *do not cover it again*; ſo that *an Ox, or Aſs, fall into it*; *he ſhall ſurely make it good.* How much ſorer puniſhment, if a man, or his Child, fall into it and periſh? which we may haply come, One day, to preſſe upon Chriſt alſo; leaſt he ſuffer us, to fall, into a Pit, of his own

digging, or opening; or any other.

Ye shall not afflict any Widow, or fatherlesse Children; for if thou afflict them, in any Wise, and they cry at all, (or do but begin to cry) *to me; I will hear,* and surely hear their cry: *and my wrath shall be hot, and I will kill you with the sword, and your wives shall be widows, and your Children Fatherlesse.* The word used in Heb for an *Orphan*, is *Jathom, He shall be made perfect*, as well as *He is wanting*. And the whole History of *Jotham* (the Orphan of *Gideon*) should be often read in These and all Times: and the rather, because That of *Arma Gedeon*, in the Revelation, may perhaps lead us to *Gedeon*. As That of *Sechem* to *Dina*, or *Judgement*, as we touched before.

If thou lend mony to any of my people (who are They?) *the Poor that are by Thee; Thou shalt not press him with Usury;* or be as an Usurer to him: nor any way Hard: *for if he Cry unto me, I will Hear, for I am Gratious;* and will God Hear, when we cry, of a man, oppressing, or pressing us, and will he not hear us, *against the Devil* also? and our spiritual pressors or Oppressors? seeing he *Executes Judgement for All that are Oppressed*: And His *Word is as pure silver seven times refined from Earth*: sweetly applyed to this very thing.

If thou meet thine Enemies Ox, or Ass, going astray: and in another place, This Enemy is called a *Brother*: which may shew us, how far, that Phrase of *Brother, or Neighbour* reacheth; even to an Enemy, and One that Hateth us. As also Christ sheweth us, in his Parable *of the good Samaritan*, and divers other places; Where he tells us, *'tis a little Love to love a Friend, or one that is like us, or friendly to us, Thankful and Kinde: which even Sinners, and Hypocrites, use to do*, in Their Love. But his Children and Servants (and himself also,) must *love Enemies, and such as hate backbite, blaspheme and offer all despite: unkind and unthankful*: and all this, that *they may be like their Heavenly Father*. Who with love of delight, and complacence, loveth only himself, and his own Image; but with pitty and compassion (which may be a better, or a kinder, kind of love:) he loveth, and is kind, and Merciful, to his very enemies, and

and thoſe that are unlike him, froward and unthankful. Yea to their very Ox, and Aſſes alſo; even as the Law here bids in *Exodus*, [If thou meet thine Enemies Ox or Aſſe, going aſtray; thou ſhalt ſurely bring it back to him again; If the ſee the Aſſe of him that hateth thee, lying under his Burthen; Thou ſhalt ſurely leave thy buſineſſe, *or lay aſide* thy Garments, to help him up, or help with him.

Which may be improved much in our addreſſes to Chriſt. For we may juſtly tell him, *Our poor ſouls*, are as the very *Aſſes of his Enemies*, and thoſe that hate him: (nay yet worſe; *as the wild Aſſes Colt*, as the Scripture expreſſeth it; and that is more unſerviceable, then the Ox, or Aſſe, or other beaſt of burthen is;) *I am Behemoth with thee*; as the pſalmiſt expreſſeth it. But though I ſtray, yet Thou haſt put thy ſelf under That Law, which bids us *help a ſtraying Beaſt*; and much more, when he lies under an heavy Burthen; under which he cannot ſtir; much leſſe come to Thee; as thou calleſt, *All that are heavy laden.*

Now therefore ſhew thy pitty and compaſſion to the poor Aſſe, or the poor ſoul, the bruitiſh Heart, of him that is thy Enemy, and Hateth Thee. And I know one that ſaid, He never received a more ſweet, and kind return, from our Saviour, then when in great anguiſh of ſpirit, he bowed unto him, crying, onely This, [Now ſhew thy kindneſs to thy Poor Enemy! the Kindneſſe thou haſt ſpoken of, to a Poor Enemy! which is now at thy foot, and mercy! whom thou haſt taken captive, with thy Sword, and thy Bow!] and while I am ſpeaking Thus, I think alſo, of That ſpoken by the Prophet, to the King of *Iſrael*; when he had ſo many of his Enemies, at his Mercy, in the midſt of his great City. *Shall I ſmite them my Father? ſhall I ſmite them?* and the Prophet anſwered, [No, by no means: wilt thou ſmite them thou haſt taken captive with thy ſword, and thy bow: give them to eat and drink, and let them go: and he prepared great proviſion for them, and ſent them away;] ſo overcome with this Kindneſſe, that they could hardly be drawn to come any more, as Enemies, againſt the King of *Iſrael*; who was

ſo Merciful a Prince. And Mercy doth preſerve, and eſtabliſh, a Kings Throne; more then any thing in the World; as *Solomon* ſhews; and *David* alſo, in divers places: and ſo it doth, and ſtill ſhall, eſtabliſh chriſts Throne alſo. Which is a *white Throne*, even when he cometh to Judgement; and *Mercy ſhall ſtill go before him, and be the ſtability of his Throne and Kingdom; and bleſſed be they, that hear and know and believe that joyful ſound*: which is ſweeter then all the Trumpets or the Bells about the fringe of *Aarons* Garment. Which yet had a better Ornament; even that ſweet perfume of the Good Oyntment, *a meek and quiet ſpirit*, as Saint *Peter* expreſſeth it (and the Pſalmiſt compareth it to *Love*) *which with God, is of great value: and it drencht his beard throughout, even* Aarons *Beard* (which was yet but an Excrement, and often to be cut away) *and ran down through all his Garments*; even to the ſeams and fringes alſo round about.

And as if, God had not yet enough provided for the Poor, through all the Laws in *Exodus* and *Leviticus*; He repeateth, and addeth in *Deuteronomy*. *Thou ſhalt not harden thy Heart, or ſhut thy hand, from thy Poor brother.* [As if all ſhutting of hands, came from Hardneſſe of Heart: and that This alſo, was mainly, or onely, againſt a *poor man.*] *But thou ſhalt open thy hand wide, and ſhalt ſurely lend him ſufficient for his need, in That which he wanteth. Beware there be not a word* (or thought) *in thy wicked heart ſaying, the ſeventh year, the year of Releaſe, is at hand; and thy eye be evil, againſt thy poor brother; and thou giveſt him Nought; and he cry unto the Lord againſt thee, and it be Sin unto Thee. Thou ſhalt ſurely give him* (which before was lend him, but at, or near, the year of Releaſe, it was a gift, becauſe to be forgiven then:) *and Thy Heart ſhall not be grieved, when thou giveſt to him* (a moſt ſweet Command and Promiſe;) *becauſe that for This thing, the Lord thy God ſhall bleſs thee, in All thy Works, and in All that thou putteſt thy hand unto.* VVhich is the great promiſe to the Reading and Obſerving, of the whole Law: ſo that *love and pitty to our poor Neighbour*, is rewarded, as keeping of the whole Law. As *Daniel* alſo, to *Nebuchadnezzar* (even when the decree was made

made againſt him :) *I counſel thee to break off thy ſins by juſtice, and by ſhewing Pity to the poor.* And when the people aſked *John the Baptiſt, What ſhall we do?* He ſaid nothing but *Pity the poor.* And ſo our Savior alſo to the wicked Phariſees, *Give Alms of all you have, and All things ſhall be clean to you.*

And leſt All This, might yet, be too little, or too narrow; becauſe it begun with a *Poor Brother*; It concludes as general, as well can be expreſſed. *Thou ſhalt open thy hand wide unto thy Brother, to thy Poor, and thy Needy, in the Land.* Which Phraſe is remembred to Chriſt, ſeveral times in the Pſalms; crying, *Thy Poor, and Thy Needy*; *and forget not the Congregation of Thy Poor &c.* Where it is alſo Kite (as the Engliſh ſound the Hebrew חיה or עיט, a *Kite* or *Knite*,) the *Beaſts* or *Beaſts of thy Poor*, As alluding to the *Oxe*, or *Aſs*, or *wild Aſſes Colt*, (for, ſuch is mans heart; And So was *Iſhmael* foretold to be, in the Original :) as was touched before. And the 72. Pſalm, and divers other Scriptures ſhew us, how Chriſt alſo was made, under All thoſe Laws, that concern *the Poor and Needy.* And we ſhould urge and preſs them All on Him. Yea, eſpecially to make us *Poor in ſpirit*, or rightly ſenſible of all our wants, which indeed may be one of our greateſt wants : and That for which Chriſt eſpecially, calls us to Him. As we may ſee, in that moſt remarkable Epiſtle to the Church of *Laodicea*, in the *Revelation* : which ſhews us the Heart of Chriſt, even unto thoſe that are not ſenſible of their wants. But He ſees them : and remembers the Law, *If thou ſee the Naked* (in Eſay) *or thy poor Neighbor want*; as we find in St. *John* and *James*. Yea though they do not weep, or word out any of their wants : Yet if thou do but *See them*; and thou muſt not *Hide thy ſelf from thy own fleſh.* Which have been exceeding ſweet to me, in many caſes, when I could urge them on Chriſt alſo : and Tell him, he hath ſaid, *a Brother is Born for a day of Sorrow.* And the very *Sigh*, by which God hath taught us all to expreſs ſorrow, (which is *Ah Ah*, in Hebrew, and moſt Languages I know) in Gods Language is *Brother*, *Brother*: to which he ſeems to allude in *Jer.* 22. and divers places. As if he would have

us

us in all our ſorrow, cry out, Brother, *brother, Help us.*

And Chriſt was not only ſent, *to Preach the Goſpel to the Poor, (and to comfort All that mourn;)* but alſo gave That as the demonſtrative Character (to *Johns Diſciples*) that he was the True *Meſſiah*, That *the Poor were Goſpelized*, or Turned into the Goſpel; As the Phraſe imports. And himſelf read his Commiſſion, not only to *Preach Deliverance to the Captives*, (or opening of priſon to them that are bound) but alſo *to Deliver, and ſet at Liberty, thoſe that are Bruiſed*; which is leſs than Broken: with which he began, ſaying, he hath ſent me to *Heal the broken Hearted.* Or the *ſhivered*, from the Heb. *ſhiver* (as in Engliſh alſo) to break into atomes, or *Moats*; which is alſo an Hebrew word. And though the Prophet ſpeak of a *Day of Vengeance*, (where alſo, the word is akin to *Repentance and Comfort alſo*:) yet Chriſt omits That, in his reading it; and ſpeaks not a word of *Vengeance* (though but a *Day*:) But the *Acceptable Year* of Jubilee. O How Acceptable it is to God!

And the *Poor*, were ſo much upon Gods Heart, when he gave the Law, that he begins all his *Judicial Laws*, in the 21. of *Exodus*, with the caſe of a *Poor* man or woman, ſold to be a *Servant*: As the Foundation of the great Law of *Redemption*; which is the *Goſpel.* And in the next chapter, he calls them *His People*, with an eſpecial Emphaſis. *If thou lend mony to any of My People, the Poor with thee.* And again, *If thou take thy Neighbors Garment for a Pledg; Thou ſhalt deliver it to him again by Sun ſet: For it is his Covering, and wherein he ſleeps: and if he cry to me, I will hear, For I am Gracious.* For I am Gracious. O how ſweet is That, to a Poor Soul!

That alſo of Delivering the Pledg *by Sun ſet*, (which in the Repetition of that Law is ſaid *ſhould be their Righteouſneſs before the Lord*; a ſtrange expreſſion!) may occaſion us to remember, How the ſame God, alſo commanded, that He that was *Hanged up*, (as a pledg of the greateſt Wrath and Curſe; as we find in the Law, and in Chriſt; whom the *Jews* to this day, call the *Tall*, or *Lifted up*, or *Hanged* perſon:) muſt be taken down by *Sun ſet.* As *Joſhua* practiſed diverſtimes, at the *Going down of the Sun.*

To

To which it may be, That alſo may allude, *Let not the Sun go down upon your Wrath, nor give place to the Devil,* the Prince of Wrath and Darkneſs.

Which hath alſo put me in mind, that the word *Wrath* in Heb ſignifies ſomwhat, that (in God alſo, I hope, more than any man,) is *to Paſs away: and not to Endure for Ever.* Which is one of the firſt Articles God ſeems to hold out, of our Faith and Hope in Him. Who is *Wiſdom* it ſelf (*Pure and Peaceful,*) *Power and Goodneſs.* But *Wrath reſteth* only in the *Boſom of Fools.* And is their *Weakneſs* alſo: As we read in *Solomon.* And the Prophet *Micha* ſaith, *I will bear the Indignation of the Lord, becauſe I have ſinned againſt him: till he return, &c.* And concludeth, *Who is a God like unto Thee, that pardoneth iniquity, and paſſeth by the tranſgreſſions of the remnant of his Heritage? He retaineth not his anger for ever, becauſe he delighteth in mercy. He will turn again, he will have compaſſion upon us: he will ſubdue our iniquities; and thou wilt caſt Their ſins into the depths of the ſea. Thou wilt perform the Truth to* Jacob, *and the Mercy to* Abraham, *which thou haſt ſworn unto our Fathers, from the daies of Old.*

And the very next chapter in *Deuteronomy,* limits the puniſhing of a wicked man. Which muſt not exceed forty ſtripes (*though he that knew his Maſters will, may be beaten with many ſtripes*:) but not above fourty. And the reaſon is yet better; *Leſt Thy Brother ſhould ſeem Vile unto thee.* And yet, ſtripes were for the fools back, and for the vileſt ſlaves: (they might not touch a *Roman*:) and they are here appointed for a *Wicked man*; and yet, how careful is God, that a *Wicked man,* even a *Wicked man,* (for, he is ſtill a *Brother,* by this very Law,) *may not be made too vile,* in the eyes of any Judg; and ſo of Chriſt alſo, the great Judg; But *made under this Law alſo.*

And it is conſiderable, that this number of 40. is the Trying, Tempting, Puniſhing number, much through all the Bible. Fourty Daies in the *Flood* divers times: And ſo for Purification, after a male child; and twice forty for a Female. Fourty years for *Canaans* Repentance, and *Iſraels* wandring in the Wilderneſs: and Fourty years for

Judahs

Judahs ſin in *Ezekiel*: and fourty daies or years of *Nineveh*; and of *Jeruſalem*, (about our Saviors Reſurrection, and Aſcention after fourty daies:) and the City ſtood but fourty yeers after. And Thrice fourty yeers was the Tryal of the old World; or their Day of Repentance. And Then the Flood by fourty and fourty daies. And though *Moſes* make our longeſt age, but twice fourty, or eighty years; yet he lived Thrice fourty years: and Faſted Thrice fourty daies, it may be, Repreſenting both *Elijah* and *Chriſt* alſo, faſting fourty daies.

That which followeth in the ſame chapter, of the Kinſmans raiſing ſeed to his dead Kinſman: (For, it is not a Brother, only, in Hebrew; and we ſee it in *Ruth*, at a greater diſtance:) may be applied to Chriſt alſo; for a *ſpiritual ſeed to God*. Seeing the firſt *Adam* in us dieth childleſs. Nor may he plead, *I ſhall mar my own Inheritance, or Family: I have a wife, or children of my own already*. Seeing in this caſe, *Polygamy* is not only permitted, but commended and commanded. And *Sauls wives* were *Given*, it ſeems, by God himſelf, into *Davids* Boſom.

And the omiſſion of this Law, *of doing the office of a Kinſman*, had a perpetual brand of diſgrace, *By looſing the ſhoe, and ſpitting*, to be added to the bleſſed Hiſtory of *Ruth* (or *Truth*, or *Drouth*, as a Saxon may ſound it,) the *dry barren widdow of Mahlon* (that is *Weakneſs*) married unto *Strength in him*; As *Boaz* ſignifies. But *I am unworthy to unlooſe his ſhoo*, That was here alſo Typified. And the Reaſon of This Law, is, *That his Brothers (or his Kinſmans) Name, be not put out of Iſrael*, or out of the *Book of the Living*; *or blotted out from under the Heavens of the Lord*. Threatned to *Amalech* (a branch of *Eſau* by a Concubine) or others; when their Males were to be rooted out, as we touched before. For the *Male* in Heb ſpeaketh *Memorial* or *Remembrance*. And yet, *Edoms Children and Widdows* alſo, are called to *Come and Truſt in God*; with promiſe to be kept alive: Though all the *Males* were rooted out; yet their Memorial periſhed. Although I ſay not, that This was but according to This Law, of marrying the Kinſmans Widdow. But, However God abhorred *Edom* (*for letting*

ting his Wrath Tear for ever, and forgetting the Brotherly kind-neſs and Covenant:) yet, in that very place, where *Iſrael* is forbidden *to ſeek the Peace of Moab and Ammon, All their Daies, for ever*; They are forbidden alſo, *to abhor an Edomite: becauſe He* was, and ſtill *is, Thy Brother*, as we read in *Deut.* 23. And though the *Lamentations* ſay, that God wil *viſit Edom* (and accompliſh the Iniquity, or Puniſhment of *Zion*) yet *Edom* alſo is There bid to *rejoyce*. And (as alluding to the word *Edom*, which *Job* alſo uſeth for, I will be *Dumb*) he ſaith, *It is good for a man to be Dumb, and quietly wait for the Salvation of God* (as *Jacob* alſo, on his death bed:) *He ſitteth alone, and is Dumb, &c. For the Lord will not caſt off for ever*, (the very word uſed by *David* to *Solomon*:) or *Forſake, even for Adultery*: being neer akin in *Heb.*

And when God ſeemeth reſolved to cut off *Edom*, or *Moab*; yet it is with ſuch regret, and ſo much tenderneſs of Heart and Bowels, as a moſt tender Father, or Mother, going to chaſten a dear child. *O give wings unto them, that they may flee away. Leave the Cities, dwell in the Rock; and be like the Dove, in the Cleſts of the Rock. O my Heart, my Heart ſhall ſound for him. I will Howl and Cry, and Mourn for him. O Vine of* Sibma, *I will weep for thee: I will water thee with my Tears O Heſhbon.* And again, *My Heart ſhall Cry out for* Moab. *Let his Fugitives flee unto* Zoar. *Take Councel, execute judgment, Hide the Outcaſts, bewray not him that wandreth. Flee ye, Turn back, dwell deep O Inhabitants of* Dedan, *&c.* As if he foreſaw, That which *Job* or the Pſalmiſt ſpeaketh, when he ſhall have cut off, *he will look in the morning, and ſee his place empty*, (as *Davids* was before *Saul*;) *and he will have deſire to the work of his own hands.* And when *David* had conquered *Iſhboſheth*, and all *Sauls* Family, he melted, and ſaid, to *Ziba*, *Is there not yet any of the Houſe of* Saul, *that I may ſhew the kindneſs of God unto him?* The kindneſs of God! Even towards dead *Saul*. And there came an halting Son of *Jonathan* (or *Jaacob*) Trembling, and hardly believing *the King would look upon ſuch a Dead Dog*. But it was to ſhew *the Kindneſs of God*, to an Houſe he had cut off. And how ſweetly and ſolemnly did *David* celebrate *Sauls*

Funeral? and bleſs the men of Jabez that ſhewed kindneſs to his dead body? *Bleſſed be ye of the* Lord, *that have ſhewed this Kindneſs to your* Lord, *even unto* Saul, *and have buried him. And now the* Lord *ſhew Kindneſs and Truth unto you. And I alſo will requite you this kindneſs, becauſe you have done this thing.* And the Kindneſs of *Rizpa* to Sauls Sons. that were Hanged, up before the Lord, for *Gibeon*, was not only told *David*, but remaineth on Scripture Record, to all Eternity. And it alſo occaſioned *David*, to ſhew new kindneſs to *Saul* and the Bones of his dead children. And though *Shimei* curſed with a bitter heavy Curſe, as if *David* had been cruel or bloody to the Houſe of *Saul*: Yet *David* bears it patiently, ſaying, *Let him Curſe, becauſe the* Lord *hath ſaid unto him, Curſe* David: And again, *Let him Curſe, for the* Lord *hath bidden him.* And again, at his Return to his Kingdom, when *Abiſhai* preſſed, that he might die, who had ſo *curſed the* Lords *Anointed*: *David* replied, *You are Satan to me, Shall there a Man be put to death this day in* Iſrael? *For, do I not know, that I am this day King of* Iſrael? A ſaying ſo remarkable, and repeated ſo, that it may not only, be preſſed on a King (eſpecially when God hath ſo reſtored him to his Kingdom, as *David*, after baniſhment.) But on Chriſt alſo, I hope, when he ſhall come again, and be reſtored to His Great Kingdom. Will he not Then alſo ſay, *Shall a Man be put to death This day? Am I not King of* Iſrael? and the rather, becauſe himſelf ſeems to allude to This very ſaying of *David* to *Abiſai*, when he ſaid to *Peter*, *Get thee behind me Satan*: *Thou ſavoreſt not the things of God, but men*; and therefore art *Satan*; *an Offence or Adverſary to me.* The very Phraſe uſed by *David* to *Abiſhai*, *the Father of* Jeſſe, *or My ſubſtance.* Doth not *Solomon* allude to This of *Shimei* alſo, when he ſaith, *Hearken not* (and *Shimei* is *Hearken*;) *what thy ſervant ſaith, leſt thou hear thy ſelf curſed: Or accuſe not a ſervant to his Maſter*: *and Thou knoweſt, that Thou alſo haſt curſed others.*

I have yet ſaid nothing of the *Ceremonial* Law (O what a Sea of Love!) under which Chriſt was *Made* alſo, to

fulfil

Fulfil it. Time would fail us, but to flie with the Bee, and ſuck Honey from every Flower.

All the kinds of Sacrifice, ſeem hinted to *Abraham*, in the Viſion, ſealing his Everlaſting Covenant: Which preſerved his ſeed, and all the Elect, Gentiles alſo, as the *Turtle Dove*, and the *Young Pidgeon*, whole and undivided, or unbroken, in the midſt of the *Heifer* (Gods own Emblem of *Ægypt*, *Moab*, *Babylon*, or other Beaſts, about his People;) the *Ram*, which in *Daniel*, is a Type of the *Mede and Perſian* Empire; and the *Goat*, in Him alſo, the *Grecian* Kingdom, (or *Ægeane*, which with many perſons, and places Thereabout, had their name from *Goats*: As we read in divers Authors:) or All men of the world, or Seed of the Serpent. That is the head and chief of Beaſts, that ſo ſignally preſſed, or oppreſſed, the poor *Dove*, which was alſo the Enſign of the *Aſſyrian Banner* (as we are taught, from *Semiramis*, a *Dove*, or fed by *Doves*:) whence the Prophet *Jeremy* cryeth, *Flee ye from the Dove, coming out of the North*. Though it may be, from *News brought by Pigeons*; As in Thoſe Countries, To This day. And *Jonah* ſignifies a Dove, ſent to *Nineveh*, as *Iſrael* to *Aſſyria* and *Babylon*.

When All, or any of Theſe, were *Burnt Offerings*, or *Sin Offerings* for the *whole Church* or *Prieſt*; They were All the Lords, conſumed by Fire: as pledges that the perſons offending, were guilty of cutting off, or periſhing for their ſins. But in particular *Sin Offerings*, or *Treſpaſs*, (which were greater guilt and *ſhame*, as the *Heb* ſounds,) the *Prieſt* had His; and in *Peace-Offerings*, the Offerer had alſo His, part to eat: beſides the *Blood* poured out, and the Fat, and *Inwards*, conſumed by Fire, to the Lord. Which might not only be a Token of *Their Peace with God*; (as the Apoſtle ſpeaks:) but alſo, that God accepted and pardoned Thoſe, who were repreſented by ſuch Offerings. Gods receiving, or eating them (as himſelf expreſſeth it) ſeemed an Emblem of his Turning them and their natures, into His: As we dayly do, to all we eat, and wel digeſt. Or that Chriſt (who was Typed out in All of them) was made *All to All*, or *for All*. As Not only a *Lamb* for the *Lambs*, in

the *dayly Sacrifice*; (in which, God had *his Bread and flesh at morning, and Bread and flesh at Evening*, as he allowed to *Elijah*, and other persons:) But a *Goat* also for the *Goats*. At the change of the *Moon*, and the solemn *Feasts*: especially the Feast of *Atonement*. About the end of the *Year*, or *Fulness* of *Times*; (as the Apostle speaketh:) which we shall consider a little more distinctly.

As there is a measure of *Sincerity*, which the Scripture calls *Integrity*, *Perfection*, or *Fulness* of Heart, (as *Calebs* Heart *filled after God*, and *Sardis Works were not filled up before God*; And the Lord answered *Abimelech*, *Thou didst it in the Perfection of thy* Heart;) which yet is not *Absolute Perfection*: So there are such, or such, periods of Time, which the Scripture reckons *Perfect*, and calleth *Fulness* of *Time*, or some kind of *Eternity*; which yet, are not Such *Absolutely*; but to man, So Long, or so uncertain, or *Hidden*, as the word intimates, which is used for *Ever* or *Eternity*. Seeing God hath so Hidden some Times and Seasons in his own Breast, that the Son himself saith, He *knew them not*. Which yet, some interpret, as That saying, *I pray not for the World*: as if he said, I do not now speak or manifest My knowing, owning, or praying for them, till its proper season. And there were such seasons also, or Revelation of *Times* and *Seasons*: as appeareth in the *Revelation*. And *Blessed is He that Readeth* That Book: Which is cleerer perhaps, for the great things of *Doctrine*, *Worship*, and *Discipline* also, than every eye seeth, at one or two readings. And may we not say with *Job*, *Seeing Times are not Hidden from the Almighty, why do They that know Him, not see his Daies, or Times also?* For, That is the sence in the Original, rather than as some read or comma the words, Thus, *Why do they, that know him not, see his daies?*

As the Schools make *Motion* to begin from *Rest*, (as in Heb *Kesit*, or *Kest*, is the *Beginning* of Creation, and all Motion;) So the Jews, and other old Nations, did begin to reckon *Time*, (which is the *Measure of Motion*,) from *Night*, in Heb *Nihat*, *Rest*: which is as proper to *Night*, as *Motion is to Day*. As our Saviour also speaketh, *I must work*

work (O happy neceſſity!) *while it is Day; for the Night cometh, when No man can work.* And again, *Walk in the Light:* and *are there not Twelve hours in the Day?* And ſo many alſo, they made in the Night. Obſerving perhaps, that the *Moons mean Motion*, was her own *Diameter*, Twelve times, to the *Suns* moving One of His: and ſo twenty four, for his two breadths (of Day and Nights Motion, round the Heavens:) which is alſo, the proportion which the Ancients made, and kept, between their *Sun and Moon*, in Metals, *Gold and Silver.*

But on the Twelve ſons of Darkneſs (as of *Iſhmael* or *Eſau*;) and the Twelve ſons of *Iſrael*, wch are called *Children of Light*; We glaunced before, in the twenty four Elders, and the Watches, or Watchers alſo. As in our Bodies are twelve Ribs, on the one ſide, and twelve on the other; with ſuch and ſuch diſtinctions, and *Vertebres.* And in either *Jaw*, or Pallat (like the two *Hemiſpheres* of Day and Night) There are twelve *Teeth*, with their Watchers alſo, which ſome call *Dogs.* And the common meetings of our *Jaws* (and *ſignal Pulſes*) are in many Languages called *Times*, or *Tempora*, the *Temples.* As the Jews alſo called *Teeth*, by a word next akin to *Tears* (and our *Ears* are neer our *Temples*:) growing up as *Time* and *Tears*, did after the Creation; Changing All things, by chewing and devouring them, (as *Time* and *Saturn* did with the Poets:) and ſo Turning them into our own Natures. And the very Name of *Tear* (as of *Teeth* alſo,) in Heb intimates *Changing*: and its Numeral Letters make up Three hundred fifty five, As there were Daies in their *Lunar Year*: and Three hundred ſixty, in the *Plural Regimen*, as in their *Solar Years*, (as we touched before, at the great Change of Time, in the laſt Battel between *David* and the Houſe of *Saul.*) And Their word for *Year*, hath a double *Plural*, both *Feminine*, and *Maſculine*; as their *Years* were *Lunar* and *Solar.* And ſuch periods of Exact meeting of *Sun* and *Moon* (after ſuch Courſes and Motions) make up ſuch, or ſuch, a *Fulneſs of Time*, or *Perfection*: which in Scripture Language may be called an *Age*, or *Ay*, or *Ever*; or the like Phraſe; by which they expreſs the *World* alſo

(which

(which is usual in many languages:) As, where some read, *He hath set the World in our Heart*: it is *Eternity*: or the same VVord, which is so Rendred, in very many places.

And though it may be hard to determine what the Scripture meaneth by *Fulnesse of Time*, or *Times*: (which is so spoken, about our Saviour Time especially, as if it were the *end of one World*, and beginning of another. Or the end of that, which was to answer to the first *Night* of Creation, (or the Time before the *Sun* appeared in the World) and the beginning of *Light* or *Day*; as we may often read in the new Testament:) yet, for some little *Essay* towards it; we may remember, that the Hebrew word for *Seven* (or *Sevang*, as some sound it; the *English Saxon* being much *Hebrew*;) is very neer a kin to That, which signifieth Fulnes; and their word for *Ten*, is also *Riches*; which turned backwards, maketh their *Rash* (or *wrech*, or *Rich*,) or *Rushing*, *wicked and unquiet man*: and by a little changing of places, the same letters make a *Goat*, and a *Devil* also: to which there may be frequent allusions in Scripture; which we may touch again.

Shall I add that *All the Words*, I now remember, in all the Bible, to expresse such a *Fulnesse*, or *perfection of Time* (as is stiled *Age*, or *Ay*, or *Ever*, or *Eternity*) in their very numeral Letters (if no more) include *Seven* or *Ten*; or some of their Powers; expressing *Fulnes*, or *Riches*.

It would be almost endlesse to shew how many Things, and Motions, in our Bodies, do consist, or depend, on some of these numbers, of *Seven*, or *Ten* which is visible, in our very Fingers and Toes; with their Nails, or Horns to be compared with the *Ten* Horns in *Daniel*, or the *Revelation*. That I say nothing, of the *Ten* Horns of the Law, or the *Ten Sephiroth*, of which the Jews speak so much, in allusion to That of Horns, or Rayes, comming round about the Lawgiver; As the Antients formed, *Moses* also, like the *Sun*, in his Rayes of Glory.

I must not speak of the *Seven* Hours, Dayes, Weeks, Months and Years, the Antients observed in Conception and

and forming the Embryons Features: and its ſeveral Ages and Changes, with ebbing and flowing, coming and going, of Hair, and Nails, and Teeth, and many other things by *Seven*. Which is alſo the number of the *True Ribs*, on each ſide; as they diſtinguiſh them: and of the *Vertebres*, or *Rackets* of our *Necks*: as alſo they parted or paired out, our *Nerves*, by Sevens. As if, in our *Brain* alſo; or the *ſpinal* marrow; were the *Beaſt*, out of the Sea: or the *old Serpent*, or *Hydra*, with Seven *Heads* alſo.

And as the *Chymiſts* find ſeven Metals, in the bowels of the Earth below, anſwering to the ſeven *Planets* above; (*the ſeal being ſtamped quite through, the Wax or Wafer*, as the Jews obſerve; ſo that all the ſignatures are alſo ſeen below, which were made above:) ſo alſo, we have, our *ſpleen*, and *Liver*, and *Gall*, and *Reins*, and *Bladder*, and other Members (as *Saturn*, *Jupiter*, *Mars*, *Venus*, and other Planets, with their *Armor-bearers* alſo, round the *Sun*,) as in our *bowels* about the *ſtomack*, or great Centre of Sun-like heat and fire; in That Loweſt Region. As the very utmoſt Court of the *Temple*, had its *Molten Sea* (like the *Ocean*, or Waters under the Earth, with its ebbings and flowings, like the rowlings and yearnings of our *Bowels*;) and the *Altar of burnt offerings*, burning and devouring all. And the *middle Court*, or *Temple*, had the *Altar* of *Incence* and the ſeven *Lamps*, and the twelve *Cakes*: As our *middle Region* or *Breaſt* hath its *Heart*, or *Altar of Incence* alſo (compaſſed with its *pericardium*, or purſs of *Water*, and the *Air* of the *Lungs*) with the twelve *Ribs* or *ſphers*, or ſigns of Heaven. Seperate with a Veil or *Firmament* alſo from our *Head*, or Heavens above (or Waters above the *Firmament*, where are the firſt Ideahs or Originals of All below:) that I ſay nothing of the Mercy Seat of our Eye; and its Rainbow; repreſenting the *Throne of God* (in the *Holy of Holies*) as we find it deſcribed, in divers places of Scripture.

Is there not alſo ſome reſemblance between the *Northern* parts of the Earth, and the Brain or Head? (As if the *North* were made to Rule; as may be hinted in divers Scriptures: for, *Preferment cometh not from the Eaſt or Weſt, or South:*

And

And from *North*, the man comes, that Headeth Kingdoms in the Prophets:)and their likeneſſe to our *Lungs* alſo, may be conſidered with their *Winds* and *Colds*. Other parts are as Neck, Shoulders, Breaſt and Arms. The *Midland Sea*, as the *Midriff*: or it may be part of the *Pericardium*, about the *Heart*, or *Africa*: and *Libiah* ſighifies the *Lords Heart*. As the form is. And *America* the back-parts: or the People a far off. The Great Sea below the continent, as the Waters under the Farth, or our Bowels, and their Rowlings and yearnings: the Chambers of the South, and as Waters returning in the South. *Terra del fuogo* the *Hips*, and *Nova Guinea Loins*. *Mael ſtrom*, the Noſe or Mouth.

How by *Eating all things*, we turn them into our own Natures and ſpirits (as a ſhadow how all things return To God, as they come From him) we touched before: and may I add, that Chriſt gave his own fleſh and blood, to be eaten by us, and to be ours and us? and the twelve Tribes, were preſented in the twelve Cakes of Shewbread (changed every Sabboth day) as to be eaten by God or the Prieſt, and ſo to be turned into His Nature; as the Scripture alſo may intimate, in other places, beſides our Saviours diſcourſe with *Laodicea*, in the Revelation. And ſome make *Shaddai* to be *All devouring*: *and our God is a conſuming fire*.

We might happily meaſure times and ſeaſons in the great World, and changes there of, much better then we now do; If we knew the exact Times of *Circulation* of our blood, and other humors of our bodies: and how long the *Chylus* ſtayeth in the ſtomack, or any other *Receptacle*, before it be ſeparate and circuled, for *aſſimilation*. What time in the *Duodenum* (there is ſomewhat in the very name:) *Jejunum*, *Colon*, or *Ilia*: Which we ſhould conſider often, as the ſhadow, that I ſay not meaſure, of the ebbing and flowing of the Sea. That I ſay nothing of the Infinite Bowels of God, which are hinted out in Scripture, by the many folds of our *Ilia*: ſix or ſeven times longer then Man. Nothing alſo of the *Cæcum*, which may ſpeak ſomewhat *Hidden*, as the Hebrew word for the *World*, or *Age*, or *Ay*, and *Ever*. Nor do I ſay the very Excrements return again, in Graſs and Hearbs, which feed us, with the Beaſts we eat.

Shall

Shall we come to the measures of *Time* (which is also the *measure of Motion*) in the Heavens? The two faithful Witnesses (as the Scriptures intimate, like our *Eyes*, in our Heads, or Heaven above: and some other things below, which so many Nations call by the name of *Witnesses*: to be compared with Scripture also, making such solemn Oaths, by putting the Hand under the Thigh:) the *Sun and Moon*, were set in the *Heavens*, not onely *for Dayes and Years*, but for *Times and seasons*. Which are all made, by Their motions, through an *Oblique Zodiack*; That *crooked*, or that *crossing serpent*: which in Hebrew hath almost the very same Letters and Numbers, with the word for Year. For, *Shanah*, is a Metathesis of *Nahash*; the Serpent, and the *Ammonite*: which may be compared with *Sampson* (the little Sun,) and Hercules.

And as *Time* began with *Night* before *Day*, so it may be, *Winter* was before *Summer*; as *Seed time*, before *Harvest*; as the Scripture may intimate in divers places. Evening and Morning, are for sowing Seed: and so, the former and the latter Rains, and the Harvest and Vintage, have their seasons. The *Latter* Works of God, are ever the *Better*, and his last *Wine* is best; and he will ever shew himself better and better, till all *Time* be perfected into *Eternity*: and God be all in All.

How the Antients might part their Day and Night into twelve hours a piece, we shew before. It may be compared with That of *Moses*. *When the most high separated the Sons of Adam*; and (as St *Paul* expresseth it) *determined their Times appointed, and bounds of their Habitation*: He did it, *according to the Number of the Sons of Israel*.

And Thus the first twelve hours of Time (from the first Creation) might represent the twelve Months of the year; and the twelve great years, the World was to serve the four great Monarchies, or watchers and watches: (of which *Daniel* also speaketh, as of those, that gave out the Decree (agreed by the *Watchers*) against *Nebuchadnezar*; when he became the *Beast*. As we There also, read of the Image, of the Beast (to be compared with the Revelation) of which

which twelve years ſerving the four Monarchies (as alſo the Reſtitution, and Liberty, in the ſecond Sabbath, or fourteenth Year) we firſt read, in the fourteenth of *Geneſis*.

The Jews had alſo, many other Diviſions of Time, and Particles they called *Clakin*; As the *Engliſh Saxons* alſo, in their *Clackings*, or *Clickings*, of their *Clocks*, and Watches. But we now mainly conſider their twelve hours of Day and Night: which ſo many other Nations alſo, have ſtill obſerved. But in Scripture there is Half an hour, and ſilence in Heaven, about half an hour.

And thoſe Twelve hours are moſt ſignally parted into ſix and ſix; and each ſix halfed again into the little Watches of the Night alſo: which in the *Roman* times, and the New Teſtament, were Four alſo; as the great Watchers, or Animals: or Angels, of the four Quarters, of Heaven, *or Corners of the Earth*. Though ſome hints appeer alſo, as if the Old Jews had firſt but three Watches, in their Nights. But Nature teacheth us, to Halve and quarter things: and Thence are made the ſweet *Chords* in *Muſick*. For, a ſtring of twelve inches (or any twelve parts) maketh a *Diapaſon*, to another of ſix, equally ſtrained; and a *Diapente*, *Diateſſaron*, *Epitrite*, (a *Fifth*, a *Fourth*, a *Third*,) to others of 3, and 4, and 8, or 9. which are the uſual *Chords* of Harmony.

All Theſe are in the 12. hours of *Day* and *Night*: and it may be, All *meaſures* uſed by the *Hebrews*, *Greeks*, and *Romans*, or other Nations that we know. All their *Weights*, and *Money* alſo, riſing up by ſuch Proportions, as we are now ſeeing, in the 12. hours of *Day* and *Night*. As might be eaſily ſhewed, by any that will compare the Twelves, and parts thereof, in the *Roman Foot*, and *Aſſis*, *Pound*, and *Ounces*: with the *Palms* and *Digits*, *Omers*, *Kabs*, and *Hins*, *Baths* or *Ephas*, with other meaſures and Weights, among the Jews, and divers other Nations.

Meaſure is an *Hebrew Word*; coming from That, which in the ſkie (an Heb word) is *ſhours* (which is Hebrew,) and in us, *Thoughts*, the ſhours of our *Heavens* and *Brain*, the meaſure of all meaſures (as the Engliſh uſe to ſay, *a Thought more*

more or leſs;) or the *Hairs* of our Head; (as They ſpeak alſo, to an hairs breadth:) and on Earth *Barly* (that *Hairy* Seed) of all the quickeſt, *Sowen* and *Mowed*, and *Moughed* again, in 2 months or leſſe, in hot Countries.

6 *Hairs* breadths, make a *Barley* breadth; and 6 of theſe a *dott*, (or *Digit*) 4 of which (or 24 of Thoſe) made the Hebrew *Tap*, or Hand *Breadth*: and 12 *Digits* made their *ſpan*, or Hand *ſtride* (which is Hebrew:) made of 12 *Doights*, as the Common *Foot*, of 12 *Inches*; and their Common *Day* of 12 *Hours*. To which, it may be, *David* alluded, when he ſaith, *Thou haſt made my Dayes as a ſpan*, or Hand *breadths*: And *Eſay*, of Chriſt, *Spanning out the Heavens*; parted as their common ſpan: or as Moſes expreſſeth it, *according to the number of the Children of Iſrael*: for, to Thoſe Bounds, *Paul addeth Times* alſo, in *Arcopagus*. Famous for *Mars* Tryed There, by a Jury of 12.

24 *Digits*, like the 24 *Hours*, or 24 *Elders* (and they had 24 *Books* in their *Bible*; and it may be 24 *Letters*, as many other Nations; and the *Finals* are but as the VVatchers:) made the *Cubit*, common with Them, and all Nations. Though ſome make their Sacred Cubit to be 7 *Palms*, to be conſidered with the Sabbath; and the 4 new Digits may be, as the 4 *Watches* or *Watchers*, added to the 24 *Elders*: and the 28 *Doights* may be, as 28 dayes of the leſſer *month*; and 4 *Cubit* are a Mans Height.

6 *Cubits*, or 144 *Digits* (like the 144 *hours*, of the 6 firſt Dayes) made their common meaſuring *Reed*, or *Kane* (which is alſo Hebrew:) of which we read in divers places of Scripture. And *Goliath*, was 6 Cubits and a ſpan.

400 *Cubits*, or 2400 *Palms*, 600 Roman *Feet*, 240 *Greſſus*, 120 *Paces*, made the *Greek ſtadium* or *furlong*, ſhorter then the *Roman*, by 24 *Foot*, or thereabout.

1000 *Cubits*, or 2000 *ſpans*, 6000 *Palms*, 24000 *Digits*, made the *Cribat*; of which we read, at *Rachels* death neer *Ephrata*; with other places of Scripture.

2000 *Cubits*, or 12000 *Palms*, 48000 *Digits*, made their *Sabbath dayes Journey*, or diſtance from their *Camp*, *to the Tabernacle*, as we may find in ſeveral places.

10000 *Cubits*, or 240000 *Digits*, make a Common *League*

(or an *Hours way*, in Heb *Leck*) a *Leaſh*, of 3 *Italian* Miles; of which, each had 5000 *Roman Feet*, 2000 *Greſſus*, and 1000 *Paſes*: ſo that 3 of them made 24 Roman *Furlongs*; and about 1666 Heb. *Reeds*, or *Kanes*. VVhich may be conſidered with 666. and other numbers in Scripture.

12 little ſpoons did make the *Cyath* Cup, and 12 of them the Hebrew *Log*, or 6 *Eggs*: and 24, the *Chœnix*; which was the uſual allowance for a Day, which hath 24 *hours*.

24 Eggs made the Hebrew *Kab*, or 4 *Logs*; equal to the Common *Chœnix* in the Revelation, or a *Cubick Palm*.

12 *Logs* made the Heb *Hin*; of 72 *Eggs*: and 24 *Logs* their *Sea*. 3 of which made their *Bath*, or *Epha*, which was a *Cubick Foot*, of 10 *Omers*; but the tenth part of an *Homor*, or Aſſes Burthen.

24 *Blanks* make a *Perit*, which is alſo *Hebrew*; *Part* or Particle: and *Perute*, *Trute*, is yet in uſe among the Eaſtern Coyns (as Engliſh call a little, *pritty* thing) and 20 *peruts* make a *Dreit*.

24 *Dreits* make a *Mite*, & 20 *mites* a *Grain*; as coming from the Heb. *Gerah*: 20 of which made their *ſhekle*, which was their uſual *ſkale* (which is *Hebrew*, weight) of all weights or moneys. *Shilling* is in Heb *Selang*, which is yet uſed among their moneys, 12 *pence Engliſh*.

24 *Grains* make a *penny*; 20 *pennies* an *Ounce*; and 12 *Ounces* a *pound Troy*, as the Engliſh ſpeak; or *Brittans* from *Troy*. But the Antients had other weights alſo, yet by 12 and 24.

As 12 *Grains* made their *Obbol*. 24 their *ſcruple* (which is 20 now, with ſome:) 3 *ſcruples a dram*, and 8 *drams an Ounce*, and 12 *ounces a pound*. Which with the *Romans* was *Æs* or *Aſſis*. Which had ſtill 12 parts: Though often changed, and leſſened, for great Reaſons of State. Yet when leaſt of All, it had ſtill 12 particles; which ſome alſo called *Unces*. And of *Unces*.

12 Made their Æs or *Aſſis*, 120 their *Denarius*, which was 10 Æra (as the name imports) or 4 Farthings, which were *Seſtertii*: of which 1000 made their *ſeſtertium*.

24 made the Hebrew *Gerah* [*Grain* or *Groat*] 10 of which make a *drachm*; and 2 drams [which were 4 *Attick*] or 20 *Gerahs*, made their *ſhekle*: half an *Ounce*.

24

24 *Shekles*, or 12 *Ounces*, made a *Pound*. But *Mna* (the mother to the Roman *Mina*.) was 50. Shekles, as we read in divers places.

12000 *Attick Drams* (6000 *Hebrew*) or 1200 *Ducats*, or 120 *Attick pounds*, or 60 Hebrew *Mnas*, do make an Hebrew *Talent*, Equal alſo to That of *Alexandria*; but double to the *Attick*. Which (as in all other places) was but 6000 of their *Drams*, and 60 pounds. And an Attick Talent of Gold, as the Sun, made 360 of the Hebrew Mnas (or pounds) as there were Daies in their Year, of Silver.

And generally 12 in *Silver* made but One in *Gold*. As we found the *Moon* moved 12 of her *Diameters*, in 12 hours while the *Sun* moves but *One* of His. So much quicker is our *Train*, than our Hearts *Diaſtole* and *Syſtole*: which are as the *Suns Day and Night*, in Hebrew *Nihat*, *Reſt*: as *Darkneſs* is *Caſſack* (which is Hebrew and Engliſh) but a Covering, or a *Caſing*, or an Holding in, of Light, and Motion alſo.

And that we may alſo glance upon the Sacred Number of *Seven*: (As *Six*, was common to the World, and things and men thereof, as we touched in 666. and the Image ſet up in *Dura* (a Province of *Babylon*) made up of 6 in breadth, and 60 in heigth:) Let us ſuppoſe All Time beginning from the Evening *Horizon*, or Sun-ſetting: as we may imagine, though there was no Sun appearing till the fourth day. As alſo the great Sun of Righteouſneſs appeared not, till after the Night, or 12 hours, of the fourth Thouſand Years: If we may ſo compare the ſix firſt daies of Creation with ſix thouſand Years before the Great Sabbath; As the Jews alſo teach us from a very old Tradition.

From the Evening *Horizon* to the *Nadir* (or the middle of the Lower Hemiſphere) there were Then, and ſo are ſtill with Them, ſix hours Motion, of the *Sun*, or of the Earth, about the *Sun*. And Then, ſix hours more, to the Morning *Horizon*: and ſix more to the *Zenith*, or High Noon; and Thence, ſix more, to the ſetting *Horizon* again, whence Time firſt began. So alſo, the Flowing and Ebbing of the Sea, are by ſix hours apiece, in the open Ocean:

and

and in all Rivers, *Ebb* and *Flood* together, generally make up twelve hours. So that after every ſixt hour, there is a *Pauze*, or *Reſt*, as it ſeems; and Then, a *Turning*, as it were backward. For, from the *ſetting*, till *Midnight*, the *Sun* ſeems to go down, and Then to *Turn* up again: and ſo from the other points alſo. And before its *Turn*, it ſeems to *Reſt*, and pauze; as all things do, before they *Turn*. So that the ſame word (or very neer) in Heb. ſignifies to *Turn*, and to *Reſt*. As it This were ſtill implied in That. And the *Reſt*, or *Sabbath* of God, ſeemeth to ſpeak ſome *Turning inward*, or *Reflecting* on himſelf, and his own Image, in all he hath done: in which his ſoul reſteth, with unconceivable delight and joy. And although the Firſt of the following ſix hours, be as it were, wholly new, from all the ſix before it; yet the Pauze and Turn, ſeem to be made between the ſixes, as it were by ſome other diſtinct Perſon or Body, that is watching at thoſe Cardinal Points, and There Turning That which moveth. So that the *Seventh*, is (as it were) more *Holy*, and *Sacred*, that is *Separate* (for, ſo the word *Holy*, ſignifies in Heb. and other Languages) diſtinct and ſeparate from all the other ſix; which are profane, in compariſon of the ſeventh, ſtanding by himſelf, as wholly of another Nature. So that beſides the twenty four Elders, there were four diſtinct Watchers (as we may call them) as the Sabbaths to the other four ſixes. And every of the Four had ſix wings apiece (as we find in the Prophets alſo:) and their Great Work ſeemeth to be Keeping of Sabbath Daies. For, it was the Lords Day, when St. *John* ſaith, they ceaſed not, day and night (being to watch in Both) crying Holy, Holy, Holy, (which is alſo Thrice repeated in ſome Copies:) Though upon other daies, They have other imployment: As we ſee in that they ſpoke and did, at other times, in the Revelation. Yet if any will bring the Months from Theſe four, with ſix wings apiece; as the Hours from the twenty four Elders, I do not oppoſe it: but compare them alſo, with the Watches with Four and ſixes alſo, about the Temple in *Solomons* Time, but *Davids* Inſtitution: the 24 from *Noah*; As the 14 from *Abraham*,

ham, as we touched before. But I have yet ſaid nothing, How every *Circle* is naturally parted into *ſix* equal parts, by its own *Radius*: and that *Six* equal *Circles* may touch it, and each other, in their *Circumference*; or it may be cut into ſix Triangles; or ſix Circles Touching one another, with their Centres all in the Circumference of the ſeventh: as Children play with Compaſſes.

And as every ſeventh *Hour*, was ſacred, or ſeparate, from all the former ſix Hours; ſo was alſo, every ſeventh *Day* and *Year*; which was alſo *Sabbatical*: and ſo every Seventh *Month*, which had the ſeven ſolemn Daies of the Great Feaſt of *Tabernacles*. And the Seventh Month from That alſo, had 7 daies of the *Paſſeover*: As the third from That alſo, the 7 daies of *Pentecoſt*. And I know not but This Harmony, between *Hours*, and *Daies*, and *Months*, and *Years*, may be intimated in That of the four *Angels* (as the four Watches or Watchers) looſed at *Euphrates*: being prepared for an *Hour*, a *Day*, a *Month*, and a *Year*: As we read in the *Revelation*. Which yet ſome compare with the four great Commanders of the *Turks*, that brake out (neer *Euphrates* alſo) about the Year of Chriſt, 1300. (when the five *Months* of the *Firſt Woe*, of the *Saracens*, in the Roman Empire, were ended:) about which time, Guns alſo came in uſe (at leaſt in the Weſtern parts;) as the *Fire and Brimſtone*, out of the mouths of thoſe Turkiſh *Horſmen*: which by that account ſhould go down again before the Year, 1700.

I muſt not ſo much as glance at all the Harmonies that might be eaſily found between *Hours*, *Daies*, *Months*, and *Years*, in relation to 6 or 7, and 10. or ſome of their powers. As 5 times 7 make 35, and 6 times 6 make 36. which may be found to equal Sun and Moons Motions, more than the uſual Golden Number. And the 36th Hour brings up the Sun of the ſecond Day. And thoſe two Numbers of 35 or 36. drawn into 10. bring up the Sun of the ſecond Year alſo, both *Lunar* and *Solar*, among the Jews and other Nations. 7 times 7 make 49, and the 49 Hour begins the third Nights *Reſt* (that good Chord in Muſick) and the 49 Year brings in the Great *Reſt*, or *Jubile*.

Jubile. And 480. Hours, bring up the third *Sabbath*, or 21 Day. Which from 480, runs out through 490 and 500 Hour. And we see great things in Scripture, done in those Numbers. As the Temple built in the 480 Year from *Exod.* And *Daniels* Weeks make up 490 Years.

144 Hours bring up the First *Sabbath*; which begins from That Hour. Which may be compared with That we read in the *Revelat.* of 12 drawn into 12, or *squared*. And of 12 times 12000, or 144000 (like the *Claims* which the Jews find in 144 Hours:) called the *First Fruits* of the Earth; as the Hours of the First Week, were the *First Fruits* of *Time*; or of the *World*, before the *Sabbath*.

That also which the Revelation speaks of 666, as the number of the Beast; which so many have believed to be an Epocha of some great Change in the World; may be compared with the Changes of the *Moon*, and several *Months*, which both Ancient and Modern have observed. And 666 *Hours* bring us to high Noon of the fourth *Sabbath* or 28 Day. Which is the end of one *Month*, and beginning of the *Moons Changes* and *Months*, from Thence to the 700 Hour, in the 30 Day. Which I touch the rather, because That is the Number of the very Letters in the Hebrew *Olam*, which is both the *World*, and also *Ever*, or *Eternity*; or the *Hidden* Time of the Worlds Duration, or Great Change thereof: which it may be, still comes out in 666 Years; or at most 700. As the *Moons* Changes, are in so many *Hours*. And I know not any Nation or Kingdom of the Earth (as another *Moon* to the *Moon*;) that hath not felt great changes in That Revolution. And the very Phrase of *Olam*, or *Hidden*, may perhaps lead us to the *Moons Hiding* in her *Change*: whence she comes *Alma*; which in Heb is a Virgin, or an *Hidden* Beauty. As in other Languages, *Alma Virgo*, *Alma Mater*, and the like. To be compared also with the *Woman in Heaven*, *A Woman in the Sun, with the Moon at her Feet*: Which we touched before.

Moses maketh 70 Years a Mans *Age*, or His *Fulness of Time*, or *Millo*. And the Hebrew word to fill, is 70 or 71. in Numbers. And *Davids* 70. Years was the fourteenth 70. from

from *Abrahams* Birth; who as the Jews ſay, lived 58 Years with *Noah*, (which in Hebrew is 58.) which ſhould be conſidered by Thoſe that make him born 60 Years after *Tharahs* 70. which yet, is not determined by St. *Stephen*: who ſaith not, he went to *Canaan*, the ſame Year, *but after his Father died*. Which yet the *Samaritan Pentateuch* maketh juſt 60 Years Sooner than our Hebrew Copies.

And as 70 Years (in *Moſes* reckoning) make an Age; So the Hebrew words for Age, or Ay, or Ever, and Eternity, in their very Numeral Letters, are about 70, or ſome one or other, of its powers.

Ad (or *Adg*) the great word they uſe for *Ever*, or *Eternity*, which preveth on All; and ſome render it, ſomtime, by *Troy*: (As in the moſt famous place, *Zeph.* 3.7. Where yet it may be alſo, to *Eternity*: Being of the great Judgment, as we ſpake before:) Maketh 74 in Letters. As the *Mazorites* reckon, from *Ezra* (as the Sound may mind us) the *Helper* promiſed in *Daniel*, (as his very Name implies:) before *Nehemiah* the *Lords Comforter*: who followed him preſently; As the Great *Comforter*, the Great *Helper*, *Jeſus Chriſt*. *Ad* or *Ed*, is alſo the word uſed for *Witneſs* or *Teſtimony*, Teſtaments, and (to be compared with the Two Witneſſes, of which before,) for the Congregation alſo, or the *Church*, or *Elders* thereof, the *Sanhedrim*; which our Savior alſo named plain enough, but we loſe it (as many other things) by reading it *Counſel*. And They were the 70 Elders, as they were uſually called; though they were 72, or 73, or 74. of which, ſo oft in Scripture, old and new: that I ſpeak not of the 70 Palms, and 70 Sons of *Gideon*, and of *Ahab*; Or of the 70 *Diſciples*; or any other 70.

The ſame word is often *added* alſo, (as the ſound may intimate) to *Olam*: for a Greater expreſſion of *Ever*, or *Eternity*: which by This alſo, appeareth not to be Abſolute: For, Then it could not be *Added* to, or increaſed. When as *Olam* it ſelf hath alſo a Plural, and is multiplied by many, in the Letter M: which is ever 40, and with *Jod* 50 (as they uſed to multiply by 10 and by 50: As we ſee in divers places:) But M final, as they call it, is 600, as we ſee in the

Mazoreth: and 600, was ſo uſual, to expreſs a Great multitude, that with the Romans alſo, it became a Proverb, *Et Sexcentis aliis &c.* to be conſidered with 1666 alſo. Which are all the Numbers, which Their Alphabet did make: MDCLXVI.

And as *Ad*, addeth 4 to 70; So *Netzach* (another Hebrew word for Eternity,) doubleth *Ad*: and makes, in Numerals 148, which is Twice 74. And *Dor*, written fully in Heb. maketh 210, which is Thrice 70, the uſual word for *Age*, or *Generation*: And, eſpecially repeated, for Eternity alſo. When yet Both *Dors* make but 420 Years: or 60, of *Daniels* 70, *Weeks* or *Sabbaths*. Which is alſo another great *Ever*. Yea, and That, multiplied by *Ever* alſo. For, One 7 times 7, or 49, in the Jubilee, is very often called Ever, and for Ever (as we ſaw before in the Servant for Ever, and otherwiſe:) How much more, when That Ever, is alſo multiplied by 10, and made 490.

Which may alſo be Hinted in the Hebrew עת or עתה, or עתי, their proper word, for Time and ſeaſon (which is Engliſh *Yet*,) 470, or 480, or 490: as it may be written. And if *Time and Times, and Half a Time*, be to be reckoned Thus, they may make a Number neer to 1666.

But the *uſual* word for Seaſon (and for ſuch a ſolemn Time, as *Daniel* calleth Time and Times,) is *Moad*: from *Ad*, or next akin to it. Adding 46 to 74. which makes Thrice 40, or 120. a Number Famous, in the Age of *Moſes*, and the old Worlds Seaſon for Repentance: And in *Daniel* himſelf, who was the chief of three Princes, ſet to rule 120 Rulers; who were Thus parted, into Thrice 40. Which we found before, the great Number for Temptation, Puniſhment, and other things: that I ſay nothing of the 40 Weeks, of the Child, in the Womb; or of the *Time of Life*, divers times ſpecified in Scripture. To be conſidered with the *Fulneſs of Time*, in which our Savior alſo, *came by Water* (as at firſt Creation, when *they flowed, from the Womb* of Eternity;) and by *Blood alſo*, for the New Creation: as All Children come to Birth, in Their Months alſo. And the affinity between our *Life*, and a *Beaſt*, in Hebrew, and in *Solomon*, may bid us think again, and

and count the Number of the Beaſt alſo, which is *Man*. whoſe Life is *Bruitiſh*, or a *Beaſt*, as the Midwives told the King of *Ægypt*: and that the Heb. Women were as *Beaſts*, needing No Midwife. Some read it *Lively*. And in general, *Life* is unto *Being*, but as ח to ה, by which it only differs, in the Root. And ח is the proper Character of *Life*, as ה of *Being*; as we may ſee in רצח·תיה חיה, and divers other Hebrew words.

Kedem, is alſo uſed for *Eternity*, *Before*: as the Schools expreſs it. It makes 144, if M be only 40. But if ם (as the *Mazorites* do often reckon) makes 600, Then it may be (as we reckoned *Olam*) only 4 above 700. which is 10 Generations (or 10 times 70) as we found God himſelf expounding *Ever*, in the caſe of *Moab* and *Ammon*. As *Ruth* alſo, the 10th from *Lot*, might be married to the 10th from *Abraham*: and about the 10*th* 70 Years; as *David* was the 14 Generation, and the 14*th* 70 Years: who alſo lived 70 Years. Though Chriſt lived, but about half ſo many. Which may ſhew us more, ere long, than that Mans Age, was Then alſo ſhortned: As from the Flood, or other great *Epochaes*.

Ten times 70, may be expreſſed alſo, by the Hebrew עי Ay: which is 70 with Ten. Being alſo joyned with Kedem, in *Gen.* 12. 8. to be compared with *Joſhua*: who made it a Deſolate Heap for Ever; which is Ay, in Greek or many other Languages. And yet it was rebuilt and Peopled, in the Time of *Nehemiah*, as before.

And if Letters, may be ſo joyned, for *Multiplication*, as well as *Addition*, Then may עד alſo, (their great word for *Ever*) be 4 times 70: or 70 times 70. that is 70 *ſquared*. Which is the Great Power of 4 in Scripture Language ſpeaking ſomwhat *Squared*: as the very figure alſo of 4 in Heb. which yet is not much unlike 7, or *Seven*, the Full number, and ſo often *ſquared* in Scripture: that is drawn into 4. or ſo, as 4 is powerful in it: as it is, in Every *Square*. Which is ſtill made up of 4, and to be ſo Reſolved. As Cubes alſo by 8. whoſe Character in Heb. repreſents a Dye. Which is yet more viſible in ם their final M. which is the Myſtical Letter, as the Jews write, in *Eſay* 9. 7. or many other places.

That God alſo did intend we ſhould *Multiply*, ſomtimes, by adding Letters to a word, may be ſeen in the Plural Numerals, we read in Scripture: which are Ten times more than their Singulars, (and it may be, So were All *Plurals*: made by Jod (only in Regimen) which is 10; and by *im*, which is 50, at length:) As of *Three*, and *Four*, the *Plurals* are *Thirty* and *Fourty*. And by the way, it may be conſidered whether in the Second Command, it might not be read, *Viſiting Iniquity, for* 30 *or* 40, *Daies, or Months, or Years*. Seeing 40, was the great Number in Puniſhing; Theirs alſo, in the Wilderneſs: where they ſtayed 40 Years, in 42 Manſions. (As the 42 Months in the Revelation, for Treading the outward Courts; and for the Reign of the Beaſt; As alſo, for the *Womans being in the Wilderneſs* though reckoned by 1260 Daies, which make up 42 Months:) For their Murmuring, and Worſhiping the *Beaſt alſo, or the Image of a Beaſt*, as we read in *Pſal.* 106.

And they have One word for *Age*, and the *World* alſo, which in Numerals is 42. and That is חלד *Eld*, as *Eng.* Elder, and Old. Whence the old Weld, for World, that is, *We are Eld*, or *Old*. And we do not reckon a Man Old, till over 40.

And if Final ם with them alſo be but 40, *Olam* Then (without ו) will be but 140: or Twice 70. And ſo is *Kum* their word for Riſing up, or Reſurrection, as with Engliſh *Come*. But if ם be 600 (as the Mazorites;) Then both *Kum* and *Olam* is 700: that is 10 Generations, or 10 times 70. as we ſaw before. Which may be alſo, more conſiderable; If the *Moons Hiding*, or *Covering*, in ſo many *Hours*, (the meaſure of All *Ages* and *Changes*;) might alſo intimate Gods *Hiding*, or Covering, of *their Iniquity*, which is implyed alſo in *Olam*: And the Taking off *their Yoak* (which is alſo Olam) ſo often hinted in Scripture: as the great Work of Gods Reſt in Sabbath Daies, and Years, and Jubilee. Which was the 7th 7th Year, or 49. a Number of *Reſt*: as we found it in Hours, the beginning of the Third Nights Reſt. Yet it brought in, Great Motions and Changes alſo (but for the Better ſtill, which the Schools call *Perfective*, and not *Corruptive Motion*:) So that the

the very Hebrew *Mot*, which is *Motion*, or *Mutation*, is in Numbers 49. And every 3d. brought up a Change; as we found before in Night and Day, Reſt and Motion; as in Leaps or Hopping; and in all our movings, One foot reſteth, while the other moveth.

Mot Turned is Tom; and ט turned into ת, Tam or Tom which (as we ſaw in *Fathom* an *Orphan*) ſignifieth *Perfect*. And in leaſt reckoning is 440, (and their *Tamid*, *Ever*, or the *Daily ſanifice* 444, without Jod: or elſe, 454.) But if M Final be 600, Then Tom is 1000: a very Perfect number, both in Years, or Months, or Hours. For 1000 *Hours*, bring us to the *Morning Sacrifice*, of the 42 Day of Creation (or other Time:) which is the ſixth *Sabbath*. As, 444 Hours, bring us to the *firſt Sabbath*.

I may add alſo, that if M final be 600, in Hebrew words, we may find out many, making up the very Number of 666, of which we ſpake before; as the Number of *Change* in the *Moon*; and all other great Motions, and Revolutions, in all Generations.

For the very word *Sum* (which is not only *Eng*, but *Heb*. is juſt 666. As if This, were the *Summ* of each Generation, or of every Age of the World; which is called *Age* alſo, in many Languages. And in *Latine*, *Sum*, is the great Verb of *Being*: As in Hebrew יש, or Engliſh *Is*: and *Jeſſi* is *my Being*, or *my Eſſence*. Which is much, or moſt, or all, in the Heb *Iſh*, a *Man*. Though not a vulgar, low, and *Weak man* (which they called *Adam* or *Enos*:) but a great, or noble man; or an Husband. As we ſee, in That famous place, Thou ſhalt not call me *Baali* (my *Lord*, or *Maſter*) but *Iſhi*, my *Man* or *Husband*. *They ſhall look, eye to eye*: Till they ſee themſelves in my eys: or *Eiſhon* (אישון) and *Eyn*, is the Heb עין, an *Eye*, and a *Fountain*.

And among the *Rabbins* (or other *Eaſtern* Writers) *Sum* is not onely the *Summ*, but *End*, of all reckonings. As in Hebrew *Soph*. and *Sophia*, or *Wiſdome*, is the *Lords Perfection*, or his *End*. To which *Solomon* alſo ſeemeth to allude, in his *End of man*, or *End of All*: written with ſuch great Letters, in the Hebrew of his Book of Wiſdome, or *Eccleſiaſtes* the Woman Preacher. As the 68 Pſalm and 11 verſe,

God

God *ſhall* give a Word (ſo it is in Heb) and Many ſhall be the Women Preachers.

And as *Sophia* (in Hebrew, a metatheſis of *Joſeph*) is with the Grecians *Wiſdome*; ſo with them *Fooliſhneſs*, or *Moria*, is in Heb *the Lords Teaching* or *Death*: or Mountain of the Lord יה רום. And when it is ſaid, Let him that is *Wiſe*, count the number of the Beaſt; *And here is VViſdom*; it might ocaſion us to think, how neer *Sophia*, or *Sophos*, (which was the great word with them, that called it, and their wiſe man, a *Die*; (for Σοφος turned backwards, alſo, is ſtill the ſame Σοφος:) comes to that very number of 666. Which we find alſo, in φωκας, as his Name may be written, who was ſo notorious in the VVeſt, with *Mahomet* in the Eaſt, about the year 666. And although I cannot deny but *Ireneus*, ſcholar to St. *John*, or his ſcholar, found That number in Λατεινος (as others alſo, in *Romijith*, and divers other VVords or Names:) yet Some interpret That Phraſe of the *Number of a man*, as if it were, a mans reckoning; or to be counted onely by Him, who of all the Creatures can onely ſo Number Numbers. As if *man* (an Hebrew word alſo) came from *Mana*, to *Number*. And *Manath* (or *month*) is reckoning, and 490. As if That Solemn Number of 7 *Sevenights* (as we read in *Daniels VVeeks*) were ſome way That, which in Gods reckoning was The *Number*, or the *Manath*, or Month; and it may be (ſome way) in every month alſo.

And in Hebrew, *manim*, or *minæ*, Pounds, or *mans* (or if you will, men) are 700: as *mani*, *number*; 100. And when *Jacob* complained that *Laban* had changed his wages ſo *many* times, it is *manim*, in Hebrew: as the Engliſh alſo uſe *many*; and for *many* alſo they uſe *ſome*; which is Hebrew alſo; as we found before in *ſum*, a ſum, or end of number: and in numerals 666. as in Latine alſo *Sexcenti* for Many.

Shall I add alſo that as *money* (or Monie) is plainly an Hebrew word, for *Numbring* [as with Engliſh] ſo alſo *Zemanim*, which is *Times*, or *ſeaſons* [as the word ſoundeth] for every thing, as *Solomon* ſpeaketh; is but 7 added to 700. That is *menim* (or numbring, or reckoning] by *ſeven*, as

as if all *ſeaſons* were made up of the number *Seven*.

And as the *Hebrew Sum*, is a kin to the Latine *Sum*, (and Turned backward, is their *Mus*: as *Sumus* alſo turned backward is ſtill *Sumus*: as if all our *being*, and our *ſumming* alſo, were but *mus*, a *mouſe*; and all our *muſing* alſo, which is *Engliſh*, and many other languages;) ſo alſo both *Sums* are very neer to the Greek *ſoma*, by which they expreſſe our *body*. And it may be, ſome will ſo render That phraſe in the Revelation; *For, it is the Number of a man*: as if it were not onely of *mans numbring*, or of *mans* reaching, or bearing, or uſing: (as in Scripture often, the Rods *of a man*, and the *Cords of a man*, and the *pen of a man*, and the *words of a man*, and the *way of a man*, and the *ſon of man*, and *Children of men*; *and to ſpeak*, *or walk*, *as a man*; and Temptations of a *man*, or *common unto men*:) But alſo ſome ſpecial Thing, in mans body, juſt of that Number. And what if it ſhould be That, which makes him a *man*? and yet ſo much, and ſo oft, to degenerate, into a *Beaſt*? For, as *man*, in the *Image of God*, he was above *all beaſts*, and made to Rule them all, with all his luſts and beaſtly Paſſions; as we ſhewed before, from Gods own words and great conſult at mans Creation. *But Luſt conceiving, brought forth ſin: and ſin, complete*, or grown up, to be of age, *brought forth Death*; as we read in St. *James*: and in Peter alſo, *that fleſhly luſts, Fight againſt the ſpirit*; and that it is very dangerous for any, *that have once eſcaped the pollution of the world*, which came in *by Luſt, to return with the Dog to his vomit, or the ſow to wallowing in the mire*: in a word, to degenerate into a *beaſt, or beaſtly nature*. VVhich is very much by *luſt*, and that which cauſeth *luſt*, in our Bodies and Minds. VVhich indeed is a ſtrange kinde of *Beaſt*, *riſing out of the ſea*, or our lower Region, or VVaters under our *Heart*, or *Earth*. Where alſo we found the 7 fleſhly heads, or *Planets*, anſwering alſo to the 7 above; and in our Brains alſo; the heavens above; or the *waters above the Heavens*; as we ſhewed before: where we glaunced at the *Serpent* alſo, or *Hydra*, a ſtrange *beaſt*, with 7 heads and 10 horns. VVhich are ſomewayes, in the *worlds*, both *great* and *little* alſo, which they call the *Microcoſm*; and

in

in all its Regions alſo: and in All Generations. Moſt of All perhaps, in That, or Thoſe, which may be called the very Principles of All, or every, *Generation*.

What in our Bodies, anſwered to the *Two Faithful Witneſſes in Heaven*, was hinted before. May I now add, that as *Shemeſh* the *Sun* (in Hebrew, where yet it is *Feminine*) is neer akin to ſomwhat, we may ſcarcely Name (at leaſt, As the Rabbines often uſe that word:) So is *Jerach*, which is *Aioon* (and *Maſculine*) akin to That, which the Scripture makes, ſo much, the Inſtrument of *Generation*: the *Thigh*, or *Jareck*. whence the Engliſh *Jerk*, or *Yerk*, to ſtrike upon the Thigh. As we read alſo in Scripture.

And if the Latine *Thorus*, were but written in Hebrew or Syriack, might it not be תרום or תורס, which would alſo be *Taurus*, a *Beaſt*. And either of thoſe words, is juſt 666. And How neer is *Ferus* (as in Greek alſo) Beaſtly, or *Fierce*: to that Name or Number alſo?

May I not add, that *Shimſhon*, or Samſon, or *Hercules* in Greek ſtories, ſignifies *the Little Sun*: (croſſing the *Croſſing Serpent* of the *Zodiack*, and its 12 Signs; as the Labors of *Hercules*: where alſo the *Hydra*, or the *Dragon*; or *Beaſt*, and *Serpent with 7 Heads*:) and that it may be 666 or 7ꝛc in its numeral Letters alſo. Or How *Samſon Dallyed* with *Dallilah*, till he was overcome by *Luſt* alſo; that cut off his Hairs (as the Rayes of the Sun;) and at length put out his *Eyes*; or the *Two Witneſſes*, in one Region: which have Two alſo in other places; called *Teſtes*, or *Witneſſes*, by Many Nations. And they bring *Fire* alſo from our *Heavens*, and do ſtrange wonders in us All. But they muſt be Put out; before *That Great Change* will come: which is ſo generally expected at 666. Which He may underſtand perhaps, that knows, why Chriſt himſelf did no *Miracles*, till (at a *Wedding alſo*,) he could ſay; *Woman, what have I to do with thee?* and Then, ſhe ſaid to the ſervants, *Do whatever He bids you*. So that Chriſt himſelf Did no Miracle, Till his Mother bid it alſo.

If one ſhould aſk a *Jew*, what maketh *Men* to be *Men*? He might anſwer כלים Their *Weapons*, or their *Veſſels*: what they mean by thoſe expreſſions, one may eaſily

ſily know, that underſtandeth *Pauls* diſcourſe to the Corinthians about Marriage, and keeping their *Veſſels clean or Holy*, or ſeparate: As *David* alſo ſpake to *Ahimelech*:) in number 665, or 666. And ſo alſo is הכלים in Heb. Veſſels. Yea, and the *Reins* alſo: or very neer akin to כליות and That to *Kalla*, or *Kallath a Spouſe*: and ſomwhat elſe alſo, in Hebrew, or in *Engliſh*, calling our *Kall*, about our Belly, by ſuch a name.

Shall I add alſo, How often God commands his people to abſtain from, or take heed of, *Kelaim*. Though the word be hard enough, and never uſed, that I now remember, but in *Moſes* Laws, and once or Twice in *Eſay*, or *Solomon*, complaining of a fooliſh people, that entangled themſelves in *Kelaim*: which ſome tranſlate the *Stocks*. As *Solomon* ſpeaks of a Fool haſting to the *Stocks*: *till a Dart ſtrike through his Liver*. Or his *Reins* be conſumed, among many *Witneſſes*: as if he would allude to all the Hebrew words we are now ſpeaking of. *Prov.* 5. 11, 14. & 7, 22, 23.

It is cleer enough that *Kelaim* ſignifies ſome *Mixed ſeed*; and that not only in *Grains*; but *Beaſts* alſo: as it is plainly ſern in *Leviticus*, 19. And This alſo makes the very Number of the Beaſt, 666. as it is with the uſual Article, הכלאים. And כלאים is מיכאל turned *Backward*.

Is it not alſo, the very number of the Greek ορμος which is not only, as the Latine *Renes*, or the Engliſh *Reins*: which yet keep courſe enough with the *Moon* in our *Brain* and in Heaven too. And taught *David* every Night, as the Heavens in the 19. *Pſalm*: and they may teach us, every Day alſo: which in Hebrew is כל יום, and is juſt 666. As the Greek ορμος, which is alſo the *Reins* of our *Brains* (How neer is the ſound to *Reins*, and Rains alſo: as we ſaw before in *Showrs* &c.) even our very *Secret* Thoughts, or Fancies, which ſhould be covered, as other *Secrets* in Nature. Which are akin to כלם, or our *Shame* in Hebrew: or the moſt privy Secrets: whence the Latine *Clam*.

And *Olam* alſo may ſignifie *Their Iniquity*, *their Folly*, *their Yoak*, *their Shame*, or *Hidden Secrets*. As alſo *Sodam*, in Heb is not only the City *Sodom*, of which alſo the *Revela-*

tion: But alſo, *their Secret*. As *Jacob* ſpeaks, of his cruel Sons, *Let not my ſoul be in their ſecret*; in Heb *Be Sodam*. Where the very word, in Numbers, (according to the old *Mazorites*) is 666.

Let me add alſo, that the word *Beaſt*, in Hebrew Letters is בשת, which is alſo *Shame*, (and בשתי my *Shame*:) as being ב שת in our *ſeat*, or *in Natibus*: as the Jews alſo uſe that word. As the Engliſh alſo, in a Phraſe not to be ſpoken. And the Number of it is 700. And that *Beaſt*, or *Boſht*, or ſhame, is the Idol, wch God doth ſo often complain of, in the Prophets. As בושם or בשתם, *Their Buſh and Shame*. That I ſay nothing, of That part, which the Jews call בסלים, the *Fools*, or *Beaſts* & *Orion*. But to return to Numbers. It may be like enough, that every ſuch Revolution, may bring up ſome *Great Change* (as in the *Moon*:) ſeeing alſo many, if not All the 7th and 10th Perſons, or Generations, in Scripture, had ſome very ſignal Characters. As *Enoch* the 7th from *Adam*: *Noah* the 10th. As *Abraham* was the 10th from *Noah*; and *Moſes* the 7th from *Abraham*: and *David* the ſecond 7th or 14th: as we found in the very number of his Name, and Years alſo. Though it be ſomtimes written by 24, as he was from *Noah*. As the 24th hour of the New Day; beginning from *Noah*, that is *Reſt*: as at firſt, from the *Reſt of Night*, or *Nihat* Heb. And perhaps *David* did not make, but finde, all things about the Prieſts, or Tabernacle, ſetled by 24. Which from the Jews alſo, we may learn, to be the Number of Things, given to the Prieſts by God. Some of which, themſelves only might eat; Others their Children alſo: and others were common to their very ſlaves, or ſons of their Handmaids; if born in the Prieſts Houſes, or bought with his Money. So that it was a ſaying common enough among the Jews, That the Prieſts Boyes and ſlaves, had more right, to Holy Meats, than All the Men of *Iſrael*. Which may be conſidered by them, that deny the Sacrament to the Children of Profeſſors, in the viſible Church: as Children born in the Prieſts Family, or ſons of perſons Bought, or Redeemed: which might eat the Holy things that might not be eaten, by a man of *Judah*, though Hired to work in the Prieſts Family.

Noah

Noah is ſaid to be *Perfect in his Generations* (for he ſaw *Two Worlds or Generations*:) coming up, at the beginning of the ſeventh great Week, as we may call it: or, as many years, from the Creation, as the ſeventh Week, is *Hours*. We ſee what a change there was in His Time, by the *Flood*; in the ſecond Thouſand Years; As the Waters were *Divided*, in the ſecond Day of Creation. What it might Typifie out alſo, in Theſe Daies, we touched before. *Jaacob* is ſaid alſo, to be *Perfect*; which ſome read, a *Plain man*: but it is, as of *Noah* before, a *Perfect man*. Which hath made me conſider, whither *Jacob*, might not be the Cloſe of His Generation, as *Noah* of *His*: and *David* of His; who ſaw the *Times* or Periods, of the *Kingdoms, or World* about him: as we read in the cloſe of the firſt of *Cronicles*. Which the Jews call Words of Dayes. Which we may underſtand Hereafter. *David* alſo brought up a *New Jeruſalem*, and a New World, as a *New Heaven, and a* New *Earth*: and bound up *Satan*, or *Saul*; for 1000 Years: as we alſo touched before, in *Saul* or *Paul*. And *Elijah* alſo, and *Eliſha*; with *Jehoſaphat, the Lord Judging*; (Though a good while, before *Zedekiah*, the Lords Juſtice, or the *General Judgment*: As *Laodicea*, after *Philadelphia* the New *Jeruſalem*.) And *Jehoram* the *High Lord*, both in *Iſrael* and *Judah*. When alſo, *Moab* and *Edom* freed themſelves from the Yoak of *Jaacob*; as his Father promiſed, in his Bleſſing *Eſau*: ſo much and ſo oft, ſupplanted by his brother *Jacob*: though God own him, as a Plain man, without Guile.

And among divers other things, we read no where, but in *Eſdras* (of the *Roman Empire*, and *Chriſt* alſo, who citeth divers things of that Book) we are There alſo told, that *Eſaus* Heel, *was the End of the World, and* Jacobs *Hand* (on that heel) *the beginning of another*. And as *Jaacob* was a *Perfect* man in his Generation (*one of a Thouſand*, as *Solomon* ſpeaketh, After *Elihu* in *Job*:) So his Children, are the *True Iſraelites indeed, in whom there is No Guile*: As our Saviour ſpeaketh of *Nathaniel*. And They are Sons of *Light*, in oppoſition to the Sons of *Eſau*, or *Iſhmael*, as ſons of

Darkneſs; As the 12 hours of *Night*, were before the 12 *Hours* of *Day*, or *Children of Light*.

But there is yet more in it. For, although All the ſons of *Jacob*, were beloved, before *Eſaus*, in the Type; yet among *Jacobs* alſo, there was a *Joſeph* and a *Benjamin*, (*Son of the Right hand*;) and Thoſe were Children of *Rachel*, which ſignifies a *Sheep*. Who died alſo at *Bethlehem Ephrata*, or very neer, where Chriſt was Born. And at His Birth, was heard, *Rachel* mourning, and weeping, with expreſſions neer akin to Hell, and its Gnaſhings: As we read in *Matthew*, and the Prophet *Jeremy*. (As the Engliſh uſe the word *Rakell*.) And it may be marked, How ſhe Died; As her Father and her Huſband judged her, for Having and keeping *Idols*. O that man would conſider How Great and Powerful, His Words alſo, might be, If he could learn the 39 *Pſalm*: with the three Sons of *Iſhmael*; *Miſma*, *Maſſa*, *Duma*.

And it may be, Chriſt alſo may allude, to *Rachels* Children, which he calleth *Sheep*: and ſets them at his *Right Hand*, as *Benjamin*, the *Son of the Right Hand*; in compariſon of *Leahs*, or the Left hands Children. Or of *Eſaus*, that is, *Goats*. For, *Seir*, or as the Saxon Engliſh found it *Sire*, is a *Goat*; and very neer a Satyre in Heb, or a *Devil*. But may there be no Myſtery, in That of *Jacobs Croſſing his hands*, upon the ſons of *Joſeph* alſo, or *Rachel*, before he died? and That *Benjamin* was ſo often cut off: (As his Mother *wept*, becauſe *they were not*: but they muſt come in again, and ſhe ſhall have *Comfort*, *in the latter dates*, as we read, Jer. 31.) As if the *Firſt* ſhould come to be *Laſt*, or *Loſt*, in compariſon of Thoſe that were Dead, or *Loſt*, or at the *Left hand*: but now found again, and made the *Firſt*. For *All their ſhame* or Loſſes, they have *Double*. *O thou Priſoner of Hope! I now declare it to thee.* How a *Lamb* was offered, every Morning and Evening (Doubled alſo upon the Sabbath:) As it were a Sacrifice for the *Lambs*, or *Sheep*, we touched before. And How a *Goat*, at the *New Moon*, or every Great *Change* of the *World*, which they called *Olam* alſo, as the *Hidden*, or the *Hiding* Time. As alſo the Hebrew *Keſſe* (as the Engliſh *Kiſs*) was the *Suns* Embracing

bracing the *Moon*, or *Covering* her, with his Robes and *Throne* of Glory: which they alſo called *Kiſſe*.

And a *Goat* was offered ſo, for a Publique *Sin Offering*, at Every *New Moon* (which the Jews called alſo *Chodeſh*, akin to *Kodeſh*, Holy, or *New*: As alſo the *Month* following the *New Moon*:) And at All the *Three Great ſolemn Feaſts*, at which All the *Males*, were to appear, under pain of *Cutting off*. Which we may call a great *Arcanum* of their Civil Government alſo. For by This, they did not only meet and Feaſt (as a badg of greateſt Peace, or Union, and Communion;) but alſo, They muſt then appear, to *All Suits* or *Actions*: which might elſe fall Heavy enough on the Sheriff of each Tribe or County.

But as the feaſt of *Tabernacles*, was the Greateſt of the Three: ſo it had more ſolemn Attendants. A peculiar feaſt of *Trumpets*: eſpecially, at the years of *Releaſe* and *Jubilies* (which, now began at That *end of the year*:) and the great Day of *Expiation*, or *Atoning* or *Covering*: as the word *Capher*, or *Cover*, ſignifies. And the Jews Tradition is, that Then, the very next Night, or thereabout, the great God beginneth to ſit in Judgement: on all the dead of that year. Which they therefore attend, with great watchings, and Faſtings, with other ſolemnities.

But more to our preſent purpoſe, are the *Goats*, offered on That day: Double or Treble to the ſin offering, or Goats, of any day of the year, before That. One of them alſo (the *ſcape Goat*) was not onely carried out, without the Camp, as the *great ſin offering*, for the people (whoſe blood was carried into the holy place, as we ſee in *Aarons* great Failor at his Sons Burning; beſide the Epiſtle to the Hebrews:) but it was alſo carried out, and ſent by a *Fit Meſſenger*, a great way off, into the *Wilderneſſe*: to go, as far as He would; abroad into *All the World*. So that he might viſit All Goats in All Countries: For, he was let *looſe*, to all the *Wilderneſſe*, and *all the World*.

And now, it will be no great wonder, that All *Nations*, are ſo ſolemnly called, and invited, to the following *feaſt of Tabernacles* (repreſented by all the Fruits of the earth, Then gathered in) and that, under a great penalty, of *botch-*

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es of Ægypt, or of wanting *Rain*, or *Water* alſo. Unto which our aviour plainly alludeth, in his ſtanding out, on the laſt and Great day, of that Greateſt Feaſt; and crying, (while thy ran with joy to fetch Waters, from their *Siloam*, or Well of Salvation, as the Prophet *Eſay* ſpeaketh:) *O every one that Thirſteth, Come unto the Waters: and He that believeth on me, as the Scripture ſaith* (ſhall have ſuch rain from Heaven, and ſuch Water, that) *out of his belly, ſhall flow, Rivers of Living Water. Which he ſpake, of the ſpirit, not yet given, till He was glorified; and ſo received Gifts for Rebbels alſo: and to Draw All men.*

Shall we now wonder, that more *Rams* and *Goats* and *Fullocks*, were accepted on his Holy Altar (*'tis* his own expreſſion of *Nebaioth*, or *Edom* alſo:) in This Month, or Moon, then in any, or it may be All, of All the Year beſides? Which we may ſee, even filling, an whole long Chapter: and from Gods own Mouth, in Numbers. O that we could number it! and ſo we ſhall, in Gods due Time, and ours alſo. Let his People ſay, Amen. It is Finiſhed, and Done. Amen, *Hallelujah.*

Is there not a ſtrange Twiſting of *Bullocks*, *Rams* and *Goats* together: As in the Tabernacle it ſelf, with *Rams ſkins dyed Red*, and *Goats hair*? As they all met once, in the *Ark*, as an Emblem of our Bodies alſo, and its Three Regions, and beaſts in it, as the Church. That I ſay nothing of the five ſorts of Trees alſo, to cover their Booths or Tabernacles: to be compared with *Eſay* 41. and 60. and *Nehemiah* 8. After *Babylon*: as alſo *Ezechiels* New Temple, and Sabbaths were: to be kept in the Chriſtian Church yea, in the New *Jeruſalem*; or after Their *Babylon* alſo. Is it not ſtrange to the *Jews*, that of the Seventh Months feaſt (of which alſo in *Solomons* Time,) the Seventh day, is deſcribed by Seven words, in one verſe: And all the ſeven, end in ♎ their M final, or Myſtical Letter, of which we ſpake but now. And though I do not ſay, they may note the 40 Sevenights or Weeks of Life, as we ſpake before: yet with St. *Paul*, I ſay, Chriſt came out *in the Fulneſſe of Time*; or in His *ſeventh* alſo; or in the ſeventh Month, or to fulfil That Feaſt alſo: to be yet fulfilled,

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(O how Long! How Soon!) at the End of the Year.

But when ſhall That be fulfilled, which our Bleſſed *Ieſus* (of *Natſareth*, the *Branch* alſo,) *did but* Begin, *to ſay and do*, of This Feaſt alſo, of *Palm Branches*: which we touched before, in *Tamar*? Though he cryed on the Croſſe, *It is finiſhed*; as the Scripture ſaith, a Thing was *fulfilled*. Or indeed, there may be Several fulfillings, according to the ſeveral *Ages*; which muſt All be run through: and that perhaps alſo, by *Sevens*; As we find in the *Revelation*.

We have ſeen the *Paſſover* fulfilled in our Bleſſed *Saviour*: And his *Bones* are *Whole*, though his *Fleſh* Torn (even to the Bone) in his Members: that are to fill up, *the meaſure of his ſufferings*. As the Children of Iſrael, from *Iſaac* till the 430 years were fully out: and Then, and Then.

We have ſeen the Firſt of Firſt fruits: *the* Barley *ſheaf*, firſt *Heaved up*, on the Third day, after the paſſeover was ſlain; as an Emblem of His Reſurrection, who was That *Sire* alſo. not onely a *Goat* (as before) but *Barley* alſo; the rough hairy bearded, Goatiſh kind of Seed: of which alſo before: and in *Elijah*, *John the Baptiſt*, and his rough Garments, and his *Meen*. Seeming ſo Auſtere.

Yea and the *firſt fruits* alſo, the *Bicurim*: *Elect of God*; and the firſt born, of which we ſpake alſo at the *Pentecoſt*. *But the promiſe is to you, and to yours, and to All, that are afar off: even as many as the Lord* (not onely hath, but) *ſhall call*, through all Ages and Generations.

Doth it not plainly lead us to the *Feaſt of Tabernacles*? For, Then, not onely They, and Their Children, but their *ſtrangers* alſo: yea and all their Neighbours round them; yea *All Nations*, were not onely called, but Commanded, to that Feaſt of *Tabernacles*. As the Jews obſerve it to this day, for building their Booths abroad, in open ayr (as commanded;) not onely receiving, but inviting *ſtrangers* to them. As we found alſo, in *Zech.* and divers Pſalms and Prophets, (cited before;) with 31 of *Deut* & 12 verſe, to be compared with the 29 and 16 Chapters. And leaſt their ſolemn Meeting at *Jeruſalem* ſhould be clogged with conteſts, or ſuits of Law; there is added alſo, at

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Cloſe of That Law of thoſe Feaſts, another *Magnale imperii*, (and their Politicks were ſuch, that all Nations ſhould ſay, they were wiſe, and had a wiſe God) appointing both *Judges* and *Officers*: which were both, diſtinct from their *Sanedrin*, and *King*. As we found the Power, of making *Laws*, *Judging*, and *Executing Law* (or *Governing by Law*) to be diſtinct, & to be kept in Diſtinct Perſons; as in *Eſay* 33, & divers places. And in *All their Gates* (or walled Towns) they muſt have *Judges*; more then One; and never leſſe then Three. As they all note, on That of the Pſalm, *the Lord ſitteth among the Gods*: which muſt be Three at leaſt, they ſay; and rightly; for, their *Plural* is never leſſe, or Fewer, *then Three*. And why then may not This, alſo note a *Trinity of Perſons* in the God-head alſo: ſeeing *Elohim*, is *Plural*? and as, Their Judges, muſt be *Three*, at leaſt: So their *Church Meetings*, muſt be of 10, at leaſt. As they note alſo, from the 10 *Searchers*, called a *Church*, or Congregation: and many other waies. Yea, for Officers alſo, They had uſually, Three Elders, and Seven Deacons: in their Synagogs. And never leſs than three that I find, There alſo, to be *Judging Elders*. As in all their Gates, *Three* Judges.

And now ſeeing we may fix one Foot of our Compaſs, on the Feaſt of *Firſt Fruits* at *Pentecoſt*, in the ſecond of *Acts*: May it not be poſſible to ſtretch it out to the Certain time of the *Feaſt of Tabernacles* alſo? which muſt be, in the Fourth Month, after That. And if it be given in, from the Grace of *God*, upon the Prayers of all his people, *with the ſupply of the ſpirit of Jeſus of Nazareth*: Why may it not be ſpoken alſo; or written, to ſome few? when we have found a Private Character, to expreſſe our Thoughts, more ſpeedily, and ſecretly, then yet is Common? One of the many, greater things, our God is doing; and now happly bringing forth alſo: for as *Babilon* falls, ſo will Babling alſo, and *ſtammering tongues*. In the mean time, why may I not ſay, theſe few words more? That, whatever *Changes*, are yet to come, before that laſt, and great, and good change, in the laſt (Seventh) month, or *End of the year*: Or *Feaſt of Tabernacles*; at the great Harveſt, or Vintage alſo; or *In gathering of All Fruits of the Earth*; *or Reſtoring all things*; As our Saviour ſpeaks: There

There are but *Three New Moons*; between the *Pentecoſt*, and Month of That Great *Feaſt*, which we now ſpeak of. And one of the Three, was very probably, in That Great Change of *Jeruſalem*, and its Polity, by the *Romans*. With *Baalam, Cittim*: *But he ſhall periſh My Ever*, or *to Ten* (*Adi*, 12 times 7:) And *Jacob ſhall deſtroy the Reliques of the City*: and in *Daniel, Iſiim Cittim. And the King ſhall Act his Will, by his own Reaſon* (His common phraſe, 8. 3. 11. 4. 16. 36.) and the very name of *Rome*, or *Romans*, may be hinted in the next word, ending in *Romem*, or *Romam*. *He ſhall not regard the deſire of Women* (to be compared with the *Doctrine of Dæmons*, 1 Tim. 4.) *nor Any God: but ſhall Exalt himſelf above All* (*that is called God, or Worſhiped*, 2 Theſ. 2.) *But for God, he ſhall honor Mauzzim:* (5 times in this chap. for a *Fort*, a *Maze*, *Mews*, or *Muſe*:) *a ſtrange God*. And the worſt kind of *Strangers*. For, they were bid to love a ſtranger (*Ger*, and *Hager*) as *Themſelves* or Angels: But *Avoda zara, ſtrange Service*, is ſtill forbidden, Curſed. And yet, This Here, is worſe: Being נכר. As alluding to That Great and Fundamental Law, *Deut.* 17. 15. *Thou Mayeſt not ſet a Stranger* (It is נכרי) *to Rule over thee: which is not thy Brother*. Of which we ſpake ſo much before. *And he ſhall proſper, till the Wrath appointed* (it is זעם, and in Numerals 677) *be finiſhed. For, That which is appointed, ſhall be Done. And, at the Time of the End; The King of the North ſhall come againſt him, like a whirlwind; with Chariots, and Horſmen, and with many Ships*: and (as *Jordan*) *ſhall Overflow*. For, *He ſhall plant the Tabernacles of his Wrath, or Face, of Judgment, Between the Seas* (and הימים do make 665.) *In the Mount of Goodly Holineſs*. A Phraſe, no where elſe (I think) in all the Bible. Were not *Tſebi*, uſed in This Prophet, and This Chapter alſo, for *the Pleaſant Land* (very probably of *Iſrael*;) I could ſuppoſe it here an *Irony*. For, it may be rendered, *Swelling or Goatiſh*, as well as *Goodly*, Holineſs. But if it be of the *Turk*; As the *Seas*, give us the ſite of *Conſtantinople* (or *New Rome*, with its 7 Hills alſo;) This Mountain of *Goodly Holineſs*, may be That Famous Hill *Athos*: (not far from the Great *Fort*:) which in all Ages, was called *The Holy Mountain*: As at this Day, *Monte San-*

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to. Yea, and ſome write, of ſo much primitive ſimple True Honeſty amongſt the *Kalloiries* (קלוירית) of That very Mountain yet, as may be worth more looking after.

But He, *alſo, ſhall come to his End: and None ſhall help him.* But This Caſteth Him alſo, into the Arms, of God, and Chriſt. For, *All Kings ſhall Worſhip Him, and All Nations ſhall ſerve him.* For, (This For, may change the World:) He *ſhall Deliver the Needy Crying* (or *from Crying*) *the Poor alſo, and Him that hath No Helper.* The very Phraſe Here in *Daniel*, and 2 *King.* 14. 26. from *Deut.* 32. 36. For *The Mountains ſhall bring Peace, and the little Hills; with Righteouſneſs. They ſhall fear thee, with the Sun,* (which is the Arms or God of the *Perſian* (פה חרס) who of old alſo Worſhiped the *Sun*:) and *before the Moon* (the Banner, and the Emblem of the *Turk*:) That *Age of Ages, Dor Dorim* (it minds me of the old famous *Dores & Dorians*, Peopling All, or Many, of Thoſe Countries.) *The Righteous ſhall flouriſh, in His Daies, and abundance of Peace, untill there be* No more *Moon*: Or any ſuch *Changings. The Kings of Tarſhish* (or the Sea) and the *Eyelands* (*Eijim* and *Iſijim*; or the *doleful Creatures*, in *Eſay* 13.) *All the Kings of Seba* (in *Arabia*) and the *Queens* of *Sheba* (*Meroe*,) ſhall *cringe* to him (יכרעו) *with Evening Sacrifice.* For, That, they eſpecially called *Minha*; the Phraſe here uſed: which may lead us to the *Evening* of the World. As God (and Angels) much appeared, through all the Bible, in the *Cool of the Day*; *or Evening Sacrifice*; both in Old and New Teſtament: the ninth hour, or Time of Prayer, or of *Finding*; as the Hebrew *Morning*, hath its Name from *Seeking*, בקר. Once he came, at the *Morning Sacrifice*; to the three Kings againſt *Moab*, the *Fathers Waters*: and he brought *Waters*; but they ſeemed *Blood.* Which yet might repreſent His coming, both by *Water*, and by *Blood*: This might be for Red, bloody *Edom* (who was at *Theſe Bloody* Waters; and in *Eſay* 63:) As the *Waters*, for *Moab.* For, ſo, the Pſalm, we now cite, ſpeaketh. *He ſhall come down as Rain*, upon the *mowen Graſs* (and though it be cut down, it ſhall return again and flouriſh, *through the ſent of Waters*, as

as *Job* ſpeaketh:) *and as the millions of innumerable drops*; as the Millions of *Ephraim*, (*Duſt, or Aſhes with Water,*) *flouriſhing by Water.* As *Hoſeah* may allude, to *Joſephs fruitful Boughs*, in his Fathers Bleſſings, with his *Right Hand*: giving *length of dayes*; as his *left hand* alſo, *Riches and Honour.* So good it is, to be at His *Hand.* For, they be bleſſed, that may ſtand in his preſence, and may ſee his wiſdom; though, but *for One day*; It will be better then 1000 *years*, in any other place: Or may come behind him, weeping; as *Paltiel* after *Mical*, till *Abner* ſaid, *return* again. Which is an Hiſtory, that will make us all weep, for joy, tis poſſible when we ſhall underſtand it.

At the ſame time Michael *ſhall ſtand up, that Great Prince, for the Children of thy people.* It may lead us to the ſweet place, we ſpake of, in *Levit.* 19. *Thou ſhalt not avenge thy ſelf; or reſerve*, thine anger, *againſt the Children of thy People: but thou ſhalt love thy Neighbour as thy ſelf.* Which he is coming to fulfil, in the Time, here ſpecified, in *Daniel.*

At the ſame time, which before is called *the Time of the End*: and in the verſe before, he ſhall come to his *End.* And five times, this Chapter ſpeaketh of *End*, and the *End.* In Heb. *Kets* or *Kats*, (and *Katſa* is *Half, Dimidium Plus Toto*:) the whole of any thing, or its *Perfection.* Being alſo, as we noted in *Tom Perfect*, in numbers juſt 1000. Unto which alſo 666, is that ſweet Chord in Muſick, which they call a *Fift*; next to a *Diapaſon*: 2 thirds, as neer as may be, in whole numbers.

The Hebrew word may alſo ſpeak *waking* (as hinting a *Reſurrection*;) and *Summer*: which was the End of their year, beginning with *Winter*: as before, All time began with *Night*, before *Day.* And that their Year ended at, or about, the great *Feaſt of Tabernables*, is cleer enough from many Scriptures. And that alſo beſide *Exod.* 23. 16. or *Deut.* 31. 10. And the very word Harveſt, (which they call *Katſyr*) may be *Kats Teer*, or *Teers End.* Or if you will קץ יאר the End of the *Flood*, or of *Jaar.* Which was not only a *Month* with them, and eſpecial time of *Noahs Flood*; But alſo, Flood in general: and often uſed for a *River.* So that *Jordan* it ſelf is but *Jeor Dan*, the *River of Dan*: a

City, neer its Fountain. And *Abraham* purſued the Four Monarchs to *Dan*, and brought back the Captivity of *Sodom*, from *Dan*, which is alſo *Judgment*: and may hint that Great Judgment at the *Katſyr*, Harveſt, or the End of *Yeer*, or of *Jaar*, that is a Month, or Yeer, or *Flood* alſo. For it may be added, that the Floods were dried up, and the Rain of Heaven reſtrained, at their Harveſt. As we may find hinted in divers places, beſides 1 *Sam.* 12. 17. and 2. 21. 10.

But there may yet be ſomwhat more in it. For, *As the Spirit is moving, or Hatching*, (it being a participle Preſent in the Hebrew; noting a continued Act) *upon the VVaters, of the firſt Creation*: So it is alſo, ſtill *Dividing* Them below, from Them *Above, the Firmament*: which is alſo called by a Name of *VVaters* שמים. *VVhere, are VVaters*. And our Time, is *Dropping of VVaters*, from the Top of the Weather-glaſs (or *Clepſydra*) to the Bottom. And when All is Run out, the Hour Glaſs is Turned; and a New Hour, or Day, or Month, or Yeer, or Age begins: which you may call a New Generation; or if you will, a New World.

We glanced at This before, when *Elijah* parted the Waters of *Jordane*; As before alſo, the ſame Waters were parted (and from *Adam* alſo:) As we read in *Joſuah*, 3. 16. Where we are told that *Jordan* fills all its Banks in Harveſt Time (as alluding to That we ſpake before:) And that the *VVaters* (המים in Numbers 665) *Coming down from above*, *Roſe up* in a great Heap, or *Bottle*; (or ſuch a Motion, as the Engliſh call a *Nod*, נד:) which came Far alſo From *Adam* (as ſome read, from the Jews marginal *Keri*) But in the Text, it is *In Adam, the VVatcher* (though ſome read it the City:) being the ſame word uſed by *Daniel*, in his Diſcourſe of 7 *Times*, *On Nebuchadnezzar*: driven out, or poured out, by the Watcher. And again, the *VVatchers* in the ſame *Daniel*. Of which yet, we may ſpeak again. As we hinted before alſo, How the Watchers ſtood at the quarters of Heaven, or Corners of the Earth, as it were to Turn the Glaſs, ſtill, when it is Run. As alſo, the great Waters Ebbing and Flowing, ſix Hours apiece (in the Great Ocean) and Then Turned again, at the Seventh: which

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which ſpeaketh Both Reſt, and Turning. Which is alſo noted in *Joſhua*. Firſt, *the VVaters ſtood* ('tis ſaid) and Then, *they* R*oſe*, or were Turned up, by the Watcher. And Thoſe Running down to the Sea of the Plain, or the *Evening* (another pretty alluſion) were cut off, or *Curted* (which is Hebrew) and *Perfected*: ſo that All the People (עם in numerals 670) paſſed over before, or over againſt *Jericho*. Which as We touched before, ſignifies his *Moon*. As if it meant to teach us, How all Changings, and Numbrings, are between the *Earth*, and the *Moon*; which as Engliſh Money, is from Numbring and Changing, as *Man* alſo: the Great Changer, and the Money Changer alſo. But take heed, he be not whipped out of the Temple, by our Saviour; Though by a ſcourge of ſmal Cords.

So that the Moon and the Earth, are but the Two Round Glaſſes of the Klepſydra: the Weather Glaſs, or Hour Glaſs. And as One Fills, the other Empties. Whence the Tyde is Higheſt, Fulleſt, Juſt as the *Moon* comes to the Zenith, or Higheſt Point of Heaven, over ſuch or ſuch a Place, And As ſhe goes down again, the Earth goes up, and drops its Tide back again. And why our Seas and Brains, and Reins (or Rains) are fulleſt, juſt at Emptieſt Moon, we call it Full; will be no great wonder. Except haply we ſhould imagine the Sun and the Earth are indeed the Two Globes of the Hour Glaſs or *Clepſydra*; and the Moon the little Rundle, or the Firmament between them. Which ſeems more proper much to the Earth, between Sun and Moon. And yet ſome, with great appearance of Reaſon, make the Sun it ſelf the Centre of All the Planets: And the Moon whirling about the Earth. Which we may touch again. And to This, of *Moon*, and *Waters* (*Above the Firmament*) Dropping Through; to make *All Time*; I might add the Engliſh Name of *Showr*, as if it were *So Hour*, or *See Hour*: But This alſo, is *Hebrew*.

For, with them שערים are *Shoures*, and *Watches*, or *VVatchers* alſo. And their שער a *VVatcher*, a *Porter*, and a *Gate*, is but שר *which watcheth*, or *Gards*: as the *ſound alſo*.

Though I may add, that the *VVatches*, were more uſually ſpoken of *Nights* (as in the 90. *Pſalm*, and elſewhere)

As

As *Hours*, of *Day*. Which is *Ha our*, האור *Light*: And Thence *Hour*. As alſo שעה: to *ſhew*, and See. And ſo שער may be He, that ſhews the *Watch*: שעה שר.

And by This time, we need not wonder, that in Hebrew, *Jom* ſhould be *Day*, and *Jam Sea*, (which is *Now*, alſo, in *Latine*: As *Olim Then*, both to Come, and Paſt alſo; Like the Hebrew *Olam*:) *Jamim Daies*, and *Jammim Seas*: And All theſe but מים *Waters*. Only, in the gathering of Waters, which God called *Jam*, or *Jammim*, *Seas*, there is a repeating, or adding, or multiplying M; the proper Letter, ſound and Character, of *Humming Waters*: and *multitudes of Peoples* alſo; who are but Waters added together. Or *Many Waters*. As the *Beaſt*, riſing in Many Waters, or Multitudes of People, which is עם Am, and Ammon in Hebrew: and *Ammi*, *my People*; as *Jam*, a *Sea*. But in Engliſh, I *am* is a word of *Being*: and very Rightly too; For we are All, but *Water*: Nay a *Drop of* VVater. And *All Nations*, are but a *little Drop of the Bucket*, or VVell, whence they are *Drawn* or Dropped. As *Moab* my *Fathers Water*. And to *Create*, in Heb is but to *Bear*, or make *Bare*; a little change of *Beer*: a *Fountain*, or VVell: ſtill *Bearing* out. As we ſee in Beer *Lahairoi*, and in Beer-ſhebang (the VVell *of Seven* too, as well as, *of the Oath*.) And ſo, Bar, a *Son*: and alſo to *Bar out*. And the Saxon Engliſh Bearns, are *Children*; or *Free* Perſons (or *Barons*:) As our Saviour alſo alludeth; in That of *Tribute* by *ſtrangers*, and not of *Children*, or *Sons*; or Barin, in his Language: that is, *Barons*, or Free born Bearns. As in another place, he calleth them *Children of the Kingdom*: that is *Free* Barons of Heaven, or the *Church*.

I might add, that *Bourn*, is a *River* alſo, or *Brook*. Which is but בארן in Hebrew: Or בירן. From באר, or from יאר, which is *Jaar*, a month, and *Year*, and *River* alſo. For our Time, is Drops of *Water* Flowing. As we ſee alſo, in the Engliſh *Ye are*, or *Year*; and *we are*, or *were*; and *Jam* (as the Latin *Jam*) for *preſent*: and He is (or היש) All are Heb. and *Time*, is but תים, *the Sea*, or *Imum*: שם.

And all theſe parts of Time, are akin to *Seeing*: In Heb ראה. Whence, *are* and *were*, and *ye are*, and *Jare*, or יאר, and

and אור, and *Hour*, and *Our*, and *Your*. But *Perſons, in a Continual flux* of *Daies* (*I am*) and *Years*, *Ye are*: *We are* and *Were*, and *Your*. But the white *ſands*, running, in the *Hour Glaſs*. Or, as God expreſſeth it, but as the *Little Duſt in the Ballance*. Which yet, is an Higher Pedigree, than we may think. For, the *Heavens* in Heb are but the leaſt and lighteſt *Duſts*, (that Phraſe is Hebrew alſo, from דוש to Threſh:) or as *Solomon*, the *Higheſt part of the Duſt of the Earth*. Which they call שחקים and שחקי (that is *Skie*, or See High.) From a word to *Shake* into *Duſt*, or Moats, מוץ or Atomes by Metatheſis.

As a *Damm*, between the two *Waters*, ſtood the *Earth*. More ſtable and more firm alſo, perhaps, than the *Firmament* it ſelf. For It, that is, the viſible *Heavens*, muſt paſs away, like a ſcrowl of *Parchment before the fire*. And They *muſt be no more*: as *Job* ſpeaketh. *When Man awaketh*, that is *Kæts*: as To the *Reſurrection*, or the *End of the world*; or as Corn, in *Summer*; as we ſpake before. But the *Earth ſhall abide, and Endure for Ever*. As That, which God called *Erets*; *I will accept*, or be *pleaſed*, and *delight*, in it: and in *them*, that ſhall come *out of Heaven, to Raign on the Earth*. Even As *the Rain, comes out of* Heaven, *and Returns not* Empty. *As the Rivers come from the Sea, and go thither again*. So the *Rain* (יארין) the *Yarn*, or *Rivers* of Heaven, Go and Come. As in our *Bodies* alſo, between our Heb *Rin*, and *Brains*, and *Reins*, and *Yearnings*, &c. while our *Heart* or Earth, is in the Centre, or Middle of our Bodies, as the Lower *Sun*; which by its Fire, and Heat, and Cliekins, makes our *Pulſes*, *Times*, and *Circulations*, through our whole Bodies. Yet, if any will derive Erets (againſt that *Etimology*, we ſhewed in *Ezekiel*;) from רוץ to *Run*: It is ſutable to *Water* alſo; or the *Water*, *Hour Glaſs*. Or from רצץ to *Pouder*: It may ſuit with That we ſpake of שחקי the Skie, or Duſt of Heaven. As if Thoſe alſo muſt Turn Tables with us; or be Turned under us. When the *Duſt of* Abrahams *Seed* (and the Sand or Gravel, of His *Sea* alſo;) ſhall be made the *Stars* of Heaven: yea of the Heaven of Heavens.

Thus

Thus then, the Earth *came* (that is קם) or *Roſe up*, as a *Dam*, between the *Waters*. in Heb *Adama*. Whence *Adam*, and our Grand *Dame*, or *Damm* (or Parent, in many languages, from *Adam*:) formed out of *Earth*, or *Ground* (that is *go run, and round*, as in grinding: As *Erets* alſo, from רוץ or רצץ:) but ſuch *Earth* as was ſo dryed or baked, and made *Red*; and called *Adama*. As Engliſh *made* and *Mead* it, into *Mud* (and *Mad* is but Dam, (*Blood*) *Turned backward*; or *Mead*: which is both a Meddow, and *Red liquor*, from the Hony Comb, *ſuph*, akin to *ſoph* (or Engliſh *ſop*) and that alſo to *Tohu*, (Thou, and Tough, and Dough;) and *Bohu*, Bough, Bow, or *Bow* (which is Heb בוא) to *go Down*. As we ſee, in the *Suns Bowing* (as the Phraſe is in Scripture;) which is read, *his going down*. And ſo *Bohu Tohu*, was That, which went *down* loweſt, or *Bowing*, *Bo tehom* or *Bottom*, of the *yarn*, Waters, became a *Tough* Dough. As bread unbaked. And at length *Dryed* (as God ſpeaketh) was a *Damm*, between the *Waters*: a Meadow; and Mead or *Red Water*. As in Hebrew alſo, *Dam* is *blood* and *Red*: as all Waters grow, by ſtanding and baking in the Sun. As Bread alſo, in an *Oven* (or a *Tann*, as the Jews ſpeak;) and *Mud* is ſo, alſo, in Engliſh: as *Mead*, or *Made*, by That alſo, the Jews call *Debora*, the *ſpeaker*, and the *Doer* alſo, which *devoureth* all, but turneth all to *ſweetneſſe*. And ſo brings it from its *bour* or *neſt*, or *pit*, and *bore* thereof, as Engliſh ſpeak: who alſo grace that little Miracle of *being*, with the very name of being; calling it Bee, and Dor. Of which again it may be, in the *Deborae* we find in Scripture.

This digreſſion, alſo, will be pardoned I hope, when we ſhall ſee *Daniel* himſelf, alluding alſo to this *Flux* of *Time*, or *Rivers* of *Waters*, or *Drops*; which are yet as little *ages*: which is Dor, and *Dorim*. And, as if the Engliſh Dore, muſt be a kin here alſo, (as we noted of *ſhaar* a *ſloar*, & *Gate* of an *Houſe*, or *Has* עש; and עשיה *Aſia*, the *Houſe* or *Church of the Lord*:) Their *Daleth* or *Deleth*, is a kin to their *Deleph*, *Drop*, or *Delve*; or Dive, or Deep, and profound, as *Delphik* Oracles. Whither it be neerer to the Hebrew, and Engliſh *Dale*, for a *Valley*, or *Brook*: as the Heb דלה, both to *Draw*, and *lift up* (as alſo *Tall* and חלה:) Or to

Dall

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Dall, *Little, Poor, Broken*, in Heb. (as in Engliſh alſo, Deal, Dole,) we ſay not: but Haſten to *Daniels End*, and Rivers of Pleaſure in *Eden*; which is Time, in Him alſo. who was like to meaſure Times and Seaſons (for Judgement alſo) being the Man of Deſires, or Delights, or Affections alſo: As he is often called. And yet they did not hurt his Judgement,; who was *Daniel*, my Judgement of God, or *God my Judgment*, or *Judging me*.

At the ſame Time, ſhall ſtand up Michael; who is as God: and yet *Man*. That great *mixed Seed*; and yet contrary to *Chelaim*: as we touched in כלאים and מיכאל. That *Great Sir; who is* (in a preſent, and continued Act) *ſtill ſtanding up, or interceding, for the Children of thy People*. As *the Standers*, or Men of the *Station*; which were choſen, and ſent, by the Tribes, to repreſent them dayly: when they were to lay on hands, or make confeſſion; or for other Service. *And there was, or ſhall be, a Sore Tet* (צר עיח) or *Time*: *Such as never was, ſince there was a Nation, to That Time*. Doth it not point, at the Deſtruction of *Jeruſalem?* ſhortly after Chriſts Birth, or Reſurrection, and *ſtanding up?* Seeing in the Prophets God ſaith, he would deal with That People, in That ſore hardneſs, *as he never did, or would, to Any other*. And Chriſt ſaith in *Matthew*, *Then ſhall be Great Tribulation, Such as was not, from the beginning of the World, to That Time; No, Nor Ever ſhall be*. Or, as *Mark* expreſſeth it: *Such affliction, as was not, from the beginning of the Creation, which God Created, unto that time; Neither ſhall be*. Which may be Comfort, to all the World beſides: Yea in reſpect of the Great Judgment alſo: Seeing Chriſt hath aſſured us, it ſhall not be ſo Bad, or Sore, as That of *Jeruſalem*. And How then, can *Daniel* ſpeak, of a further Time? when he ſaith, *There ſhall be a Time, of ſuch Trouble, as never was, till That Time?* And, Is the *Reſurrection*, which he ſpeaketh of, Such only, as was at, or about, That Time alſo? When we read, of ſome Raiſed, from the Dead alſo, about our Saviours Death: who yet is called *the Firſt fruits of them that ſlept; and the Firſt that Roſe from the Dead*.

However, If the *Olam*, or *Everlaſting*, there ſpoken of, in *Daniel* (for *Honor* or *Diſhonor*, *Dream*) Be abſolute *Eternity*,

How comes he then to add, ſome longer Time to it, when he ſpeaks of the Wiſe, and Their *Ever?* To which he addeth an *Ad*; Or Somwhat, That is Hard to render, but by *Ever, and ſomwhat Added*: or as ſome, *for Ever and Ever*. Which is alſo ſpoken of the *Earth*, or other things, not *Eternal*, or for an abſolute *Ever*: as we ſhewed before.

But Thou Daniel, *ſtum* (or ſhut) *up the words, and ſeal them, till the Time of the End, or Kets.* As before, *Jakitſu, They ſhall awake from ſleep*: and *Sleep* in Heb, hath the ſame Letters with a *Year*. שנה. in Numerals 355. or in Plural reg. 360. As *Moſes* may allude in the 90 Pſalm. 1000 Years in thy eyes, but As a Day (cut off, or *Circumciſed*) Yeſterday, when paſſed: and as a *Watch by Night*. Thou ſtreameſt them, זרמתם; They ſhall be *aſleep*: in the *morning Chatſyr*, (as קציר,) in the *Evening*, as *Circumciſed*. The *Dayes* of our *Years*, in them are 70 Years. We may conſider it again.

Many ſhall flow together, As Waters in a Floud. *And Knowledg* (that great *Dea*) *ſhall multiply*; (Even As the Floud; or *As Waters fill up the Sea*: as we read in the Prophets:) often compared to *Waters*; and Gods Teachings to the *Rain of Heaven*. As *Solomon* alſo, Praying for *Rain*, cryeth, *And Teach them alſo, the Good way they ſhould walk*. Or as *Eſay*, *Thou ſhalt be as a Garden water'd Every moment*: *and a Water-ſpring, whoſe waters ſhall not lye*: *and God ſhall Guide thee continually* (which I chuſe for my Portion: and let all my Friends, ſay, *Amen*.) And in other places, beſides That ſweet and elegant alluſion, *Eſay* 28. 9. 10. *Eth mi jore Dea, veeth mi jabin ſmua? Gemule mechalab, Attiki miſshadajim. Ki Tſav latſav, Tſav latſav, Kav la kav, Kav la kav, Zeeir ſom, Zeeir ſom.* I add not, that the *Maſchilin* (*wiſe men*, ſpoken of, ſo much, in *Daniel*,) are hinted to be ſuch, as think themſelves leaſt *Maſculine*, and moſt *Scallins*, that is Fools, סכלים and בסלים. *So bruitiſh am I, More than Any Man*: *Nor Underſtanding, As a Man*.

And I Daniel, *ſaw Two Other*, that is אחר. How neer is שנים Here to שנים *Years?* which a little changed, is but נשים, that is *Women*, and אנשים *Men*. As if Years, were but *Men and Women*; or For Them. Yea, and All viſible

viſible Being, Centers in Them, and Their Ages. *Beings*, is *Aged Men.* So that שש and ישים ישים וישים ישים מישים, Being and Beings, are but aged Men. In numerals 610. 620. 660. 666. 670. But if ם be 600, Then they are 1220. 1230. 1260. And the Two Here in *Daniel*, ſeem to be There, as Two Witneſſes, to this great Matter.

One of them on This Lip (or ſip שפה; and שפת may be ſpit:) *and One on That Lip, of the River. And he ſaid to the man cloathed in Linnen* (his deſcription is like the Revelation) *from above the Waters* (or Daies, of the flowing Year, or יאר) *To How long, is the End of theſe wonders? Mathai Kets afloat?* and the ſound of *Mathew* There, makes me remember our Savior in *Mathew*, ſpeaking of the *End*; and *Enduring to the End.* that they *may be ſaved.* And *when the Goſpel is preached, as a VVitneſs* (a Witneſs!) *to All Nations*; *Then*, and not till then, *the End ſhall come.* And preſently citeth the Prophet *Daniel* (in the very next words to that *End Coming*:) for the *Abomination of deſolation.* And then addeth, *Learn a Parable of the Fig-tree: when you ſee it have Leaves* (it ſhould be conſidered with the Fig-tree Curſed, becauſe it had but Leaves:) *You ſay, Summer is neer* (as alluding to *Kets*, both *End*, and *Summer*:) *Even ſo, when you ſee* thoſe ſigns, of the Son of Mans Coming, &c. *Know that* It (which in *Luke*, is *the Kingdom of God*) *is neer, even at the very doors. Amen I ſay, This* (or That) *Generation ſhall not Paſs, till All theſe things are fulfilled. He bringeth his Judgment to Light, Every Morning, but the wicked will not ſee it.* And then addeth, that moſt ſolemn ſaying; *Heaven and Earth ſhall paſs away, but my words ſhall not paſs away.* And, in the ſame *Matthew*, 5.18. *Till Heaven and Earth paſs away, Not a Tittle ſhall paſs away, till All be fulfilled, of the Law. Not one Jota.* VVhich, the old Jews alſo tell us, was the *leaſt Letter in their Alphabet.* And their very *Talmud* citeth a great complaint againſt *Solomon*, before the Throne of God, *for cutting off a Little Jod, out of the Law.* VVhich ſhould be conſidered, by thoſe that believe the *Samaritan Characters, for the old Hebrew.* In whoſe *Alphabet*, there is more Learning and VViſdom, than a Volume can well expreſs. VVhich may be Touched in a Diſ-

courſe of *Characters and Language*: If the Prayers of the Lords People, ſhall help to bring it forth. But *Theſe are the Daies of Vengeance, that All things written, may be fulfilled.* And where are they written plainer, than in *Daniel*: whom He citeth? Adding alſo, That *Jeruſalem muſt be trodden down, by the Gentiles* (as apocalypſe 11.) *Till the Times of the Gentiles be fulfilled.* Or the *Fulneſs of the Gentiles*, Rom. 11. from *Jacob* to *Joſeph*: ſpeaking of the *Millions of Ephraim* (as *Moſes* alſo, with *Hoſea*, and others:) concluding, that *His Seed, ſhall be, the Fulneſs of the Gentiles.* To be compared, with that in *Jeremy*, with other Prophets, of *Rachels Children*, Coming in, and flowing together, in the *Latter Daies*: ſo ſtrangely, that ſhe alſo, (the *Barren Woman*,) ſhall not only ſing for Joy, but Admire: and Rapt with wonder, ſhall cry out, *Who hath given me, All Theſe Children?* or *whence do they come to me?* Being yet loſt among the *Gentiles*, Till Their *Fulneſs* comes: and then, *Even the very ſame Night* (as out of *Ægypt*,) they ſhall come and know, and ſhew their Enemies alſo; that *Abraham, and His Seed*, was and muſt be, *Heir of the World* alſo. And muſt Reſt (רשׁ) and poſſeſs, where ever the ſole of their foot trod: from *Lebanon*, the Mount of Frankincenſe (or *Moon*) to *Kaſſiah*, Mount *Caſſius*: Its *Kaſing* or its Corners. And from *Euphrates*, that great River of *Eden* (which in *Daniel* is *Time*, to be meaſured in *Shinaar*, Teeth, and Years, of the *Watch*, or ער:) even to the *Evening* or VVeſt *Sea*. All which Track of Land, was divided by *Jordan*, the River of *Dan*, and *Judgment*. Making firſt the upper VVaters of *Marom*: As thoſe in our *Head* (where our Judgment alſo) as in *Heaven above*. And then the Earth below: *Kinnerath*; the *Harp*, and *Heart* alſo, which it is like. And Laſtly, the *Sea of Sodom*, (*their Secrets*,) or their *Bowels*, and the VVaters under their *Earth* alſo. Returning (as VVaters *in the South*) till under the Earth alſo, they may come again (as our blood and all is circuled) at *Phiel*, *Gods Mouth*; and *Paniah*, the *Lords Face*. Where the famous Statue of the *Syrophenician*, *kneeling to Chriſt*: If, for her Daughter; an Emblem of the *Returning of Sodom, and her Daughters*. Of which we read in

Ezech.

Ezech. 16. from *Gen.* 14. And of *Melchizedeck* There alſo, through Grace, one may have more to ſay; but we haſten now to *Daniels End*, and *Numbers*.

And I heard the Man cloathed with Linnen (*Bad and Baddim*, Bed and Bedding: *lieing* and *lying*.) *from above the Daies, or Waters, of the River*: Iear, Yeat. And *jaræm*: May it hint alſo, *jeare Rome?* The *Years of Rome* alſo? which was Then, to ſack that Holy City, of which the Prophet ſpeaketh? And as the Jews tell us, *Ægypt*, or other Enemies, may be, in *Rahab*; So I know not why, *Rome* alſo, may not be, in the Hebrew *Rum* or *Rom*, or *High*, and *Hight*; ſo much ſpoken againſt, in all the Bible. As *Ramim* alſo, in *Job*, 21. 22. And in *Davids Triumph, over All his Enemenies, and Sheol too*. Both in the Pfalms, and *Samuel* alſo. Saying. *From Rome* (מרוממי) *he took me*: *and Drew me* (as *Moſes*, ſo the word ſoundeth,) *from a Rabble of Waters. He delivered me from* 77, *or* 70 *times* 7, *Enemies* (עז) *ſtronger than I*. And again, *Thou wilt ſave the Poor people* (*Am ani*:) *But thine Ein* (an Hebrew word,) *againſt the High, Ramim. Thou wilt Fell, or ſhuffle* (שפל) *them Down*. And in our Saviors *Swan-like Song*, or Pangs, upon the Croſs, *Pſal.* 22. 21. *Deliver my ſoul from the ſword: my* Darling, or my only One, *from the Paw of the* Dog. *Save me from the Mouth of the Lyon* (*Arie*:) *and from the Horns of the Ramim*: רמים. Some read it *Unicorns*: as if Theſe alſo, had many *Horns*. But why not the *Ramim Romans?* or if you will, Their *Rams* alſo? that *Rammed* down *Jeruſalem*. May not They alſo, be hinted in *Arie*, or *Aries*, in the Verſe before? And why not Engliſh *Ram*, as Hebr ראם? Seeing alſo the Scriptures allude, to the *Medo-Perſian Rams*, *of Elam*, (שילם in *Eſay*: But אירים in *Daniel*:) and the *Caldean Rams* alſo, *Ramming* their *Walls* חילים and אילים: in Many places, beſides the 51 of Jeremy. O, I will Ride them down (*Oridem*) *as Lambs for ſlaughter, and as Rams with He Goats*. Which yet may be Greater Goodneſſe, then we are aware: As in anſwer to That Prayer, Jeremy 12. 3. *Prepare*, or *Separate*, or *Sanctify*, and *Make them Holy*; As *Lambs for Sacrifice*. And God calleth, thoſe very *Babylonian Rams*, or *He Goats*, His *Holy Ones*, or *Sanctified*; Eſay 13.

13. To be compared, with That of our Saviour: *Whom the Father hath Sanctified, and ſent into the World.* And again, *For This Cauſe, I ſanctifie my ſelf: That They alſo may be Holy.* But of Theſe again, in Clearing our Prophet *Daniel.*

And he Lift up (Both Hands, but Firſt) *his Right Hand:* which is *Jamin*, as from *Iam* the South Sea. Or rather, *Teman* the *South*, is, *The* (which is Hebrew את and ת) *Jamin*, or the *Right Hand.* Which, as God ſate, on the Mercy ſeat, in the Holy place, was Southward: And his Face *Eaſtward.* Whence, as Bowing to his Face, They Bowed *Weſtward*, alwaies, in their Comings to the Temple, and their ſolemn Worſhip. As Chriſt alſo (tis ſaid) Bowed *Weſtward*, on the Croſs: which indeed, was on the Weſt-ſide of the City: As looking to the weſtern Gentiles; which have ſince found the fruit of his Looks, and gracious Bows, and Tears alſo. But it is not ſo clear, How his Face was placed on the Croſs: which yet we may Touch again. However, It is certain, in *Ezechiel*, God complaineth of ſome Elders, *Bowing to the Eaſt*: *with* their Backs to him. And ſo putting, *To his Noſe*, That, I may hardly Name: though plainer in the Text, then as ſome read it, the *Branch* (or ſomewhat of that word, or near it,) *to Their Noſe* or Mine. And ſo they are Bowing to *Shames*, לשמש, in Num 670. But *Hezechia* turned to the *Wall*: Others, to the *Eaſt.*

But the Right Hand, *Iamin, will number, and prefer*: from the Hebrew *Mana*, to *Number*, *Divide*, and *Prefer* alſo. As we find plainly in This very Prophet, *Daniel* 1. 10. 11. of a Prince *Preferred.* And again, in *Mene*, *Mene*, *Tekel.* of which we may ſpeak again.

And Thus we ſee, Right Hand perſons, ſtill preferred, and ſo Bleſſed, more than Others at the Left. As Solomon did place his Mother Bathſheba (the Daughter of Seven, and of the Oath alſo) at his *Right Hand.* And Jeſus, made a Prince, and ſet, at his Fathers *Right Hand.* and yet, but as the *Naſi*, with *Ab din*, the *Father of judgement*, in the *Sanedrin.* Where, Sitting at the Right Hand, of the Throne, or Chief Speakers Chair, did not ſpeak him above the Speaker, or Preſident; but onely Next him: and above the Reſt

Reſt; who ſate about, in an *Ovall* form. As All things come from a kind of Egg. Even Man himſelf from Eggs: in Hebrew ביצים *Beſtim* (*Beſtes*, *Bullocks*,) to be added to That before of The *Beaſt*, and 666, or 700, ſo near the number of ביצים alſo. And That *Ovall* ſitting of the *Sanedrin*, with Their Scribes, or Watchers alſo, and officers in the Middle (as the 4 Orders, of Prieſts and Levites within the Camp of Iſrael) May be compared with the Throne, deſcribed in the Revelation: with its Elders Round about; and the 4 Officers, in the Midſt alſo. As before, we found the 4 Watches, and Watchers alſo, among the 12 and 24 Hours of Day and Night, (As we have 4 High Teeth, between the other 24, in both Jawes, or Hemiſpheres of That Heaven alſo, with their Shenim, Shining, and Shinnim alſo, in Hebrew.) And from Thoſe 4 Watchers, (from having Light with them, called שמר, *who*, or *where*, is *Light*:) the 4 quarters or corners are called *ſpirits*: in Hebrew רחוח, & Winds. a Spirit being רך Tender, רוח *Moſt extended* Matter, or Water in Heb. *Mater*. Mother of All. And to That Form alſo of their *Sanedrin*, with the *Father of judgement* (their uſuall expreſſion;) Chriſt himſelf may allude: in His Deſcription of the Laſt, or Great Judgement. with His Right Hand (*Jamin*) dividing, and *Preferring* alſo; As we touched before in *Benjamin*, *the ſon of the Right Hand*; Who was alſo of *Rachel*, a *Sheep* in Hebrew; preferred before *Leah* (*Læva*, the *Left Hand*:) and alſo, before All the *Goats*: or *Seirs*, of *Eſau*, the *Grandſire*, or *Goat*, of All other *Goats*, of which again, anon.

And This *Right Hand* bleſſing, or Preferring, before the Left hand, was obſerved much, by all the Jewes, in their Coming into the *Temple Court*: which was called *Æzra*: *Help. a Preſent Help in Time of Need.* There could be No caſe they ſay, That might not be *Helped* There. Yea and That alſo, to Them that muſt ſtand *afar off* (as our Saviour oft alludeth to Their Cuſtome) and but Look over the Rails of Hell, or חיל, that kept them off. Nay, there were others could not come to Touch that Helper: but Behind it, weeping, as the Sinfull Woman, came to our Saviour. And in *Mourning*, They uſed to go on the Left ſide, of the

walks

walks, in Thoſe Courts: and Then, the Prieſts and People alſo, did not ask the Matter, Why they Mourned, (which might often be very ſecret;) but as *Eli* to *Hanna*, when he knew She Mourned (without asking why,) Lifted up Hands and Eyes, Crying, *He that Dwelleth Here, Give thee Peace; or ſend thee Help, according to thy Need.* An Expreſſion, we found in the Law, before, of Lending, or Giving, to a Poor man, in Want, *according to his Need*, How Great ſoever. *He Filleth the Hungry*: and will *Satiate, Every empty ſoul.*

Nay, in ſome kind of *Cutting off, or Excommunication*, you might ſee the Mourners go ſoftly, (as *Ahab* did,) on the *Left hand*, of the Court: and Then the Other Bleſſing, Thus: *He that dwelleth Here, Reconcile thee, and Thy Church*, or *VVitneſs-meetings* alſo. To which, That may allude, *How God is in Chriſt, Reconciling the VVorld to himſelf, As He is reconciled.* Their uſuall *Capher* (or *Cover*, and *Coffer*, as before) whence it may be, the old Saxon Engliſh *Capher* when they met in VValking: Though ſome found it *Gapher*, or *Gaffer*. As the Jews alſo called the *Elders*, who admitted, or *Ordained*, *Fellows*, in their *Colledges*, or other Meetings, by the Name of *Chaver*, חבר. which is alſo found in *Chavron*, or *Chebron*: That famous *Fellowſhip*: of which we may ſpeak more anon. And of Laying Hands, for *Ordination*.

Yea, and though the Common people, might not come near the Holy place, on pain of death; yet in Caſe, of extraordinary Danger, That ſeemeth Diſpenced with, in Thoſe that *ran to the horns of the Altar*, (as we are taught alſo, in the Epiſtle to the Hebrews) As *Joab* and others did. And in ſuch a caſe, they were hardly ever ſtopped; but rather helped; as Thoſe, yet adaies, that run away, for ſome great guilt. Or Thoſe, that in caſe of Pure *Chance Meadling* (and for no ſtroak, or ſtabbing, or any other kind of That, now called *Man-ſlaughter*: which I doubt, may lie very heavily, upon ſome Nations:) might have *Refuge*, to the *Cities of Refuge*; and be There preſerved (by the Judges in the Gates) from the Kinſman, or *Avenger of Blood*: Till the Death of Him that repreſented our great High Prieſt. And the 3 Cities of *Refuge*, on the *Right* ſide of Jordan, were *Higher* than the 3 on the *Left*. which were alſo, out of *Canaan*, the *Land of Reſt*.

But

But we ſaw before, How *Jacob Croſſed his Hands*, in Bleſſing the Sons of *Joſeph*; who *lift up his Fathers hand, to remove it* (but could not; and afterwards, *put his Hand upon his Fathers Eyes*:) which we may conſider again. With *Eglon* (the *Calf*, or *Beaſt*,) deſtroyed by *Ehud*; a man of *Benjamin*; or of the *Right Hand*; but Turned *Left handed*: and *Sodom* alſo, ſet at *Judahs Right Hand*; when her Captivity is Turned, in *Ezekiel*: Though ſhe be, There alſo, called the *Younger ſiſter*. As *Ephraim*, was the *Younger Brother*, and yet (as moſt, or all, younger Children in all the Bible) to be preferred, before the *Elder*. And God owneth it alſo, ſaying, in the Prophets, *Ephraim is my Firſt Born*. And ſo, the *Loſt ſon alſo* (among the Millions of *Ephraim*, who muſt make the *Fulneſs of the Gentiles*) muſt have the *Beſt Robe*, and the Fatted *Calf*, and be Preferred before his *Elder Brother*. In a word, *the Firſt ſhall be Laſt, and the Laſt Firſt: and you know not what you ask*, when you ſpeak of ſitting; *at his Right Hand, or his Left*.

Shall I add, that although the *Right Hand*, was generally Beſt, with the *Jews*: Yet with the *Romans* (directly contrary, in This alſo,) the *Left hand* Thunders, and other *Auguries*, were judged Better than at *Right Hand*. Was it becauſe, Their *Left* hand was neereſt, or oppoſite, to Heavens *Right* Hand, or God, giving them all their Bleſſings?

Or ſhall we ſay, that After the Temple, God himſelf ſeemed to Turn his Face, *Weſtward* (As Chriſt on the Croſs) and ſo, That was now, at his Right Hand, which before, at his Left: and That Now, before him, which was formerly, behind him. It is True, we read That Expreſſion of Gods *Turning*: But in the 80 *Pſalm*, and many other places, it ſpeaketh His Turning of Us. Yet in a Right ſence; As, we cannot Love Him, till He Love us; ſo, we cannot Turn To Him, Till he Turn To Us: or be Turned. As the Phraſe is, of the Great Myſtery of God in Chriſt, Turning himſelf Toward us; and us to Him, Reconciled to us. Did the ancient Chriſtians alſo, that prayed Towards the *Eaſt*, do it, in oppoſition to the Jews, ſtill Bowing to the Weſt, as we touched before? Or Believing

lieving God, or Chriſt on the Croſs, was now Turned, quite contrary, to the Poſture, He was in, before? Or ſuppoſing Chriſt (the Mercy Seat of the Divine Preſence) to be ſtill, over the *Mount of Olives*; where he went up, into Heaven; and There ſitteth at the Right Hand of God, till All his Enemies are made his Foot-ſtool? But if This were All; That Poſture, or Bowing *Eaſtward*, becometh None, but Thoſe only, which are in the *Weſtern* Corner, of the World. For, They that are more *Eaſtern* than *Jeruſalem*, muſt, on that account, Turn *Weſtward*; and the *Southern* Chriſtians *Northward*; and the *Northern*, *Southward*. O, but when ſhall we come to believe and know, that Our Bleſſed Savior is *In us* (as his great Prayer and Promiſe was;) *As his Father is, in Him?* and yet, when Here on Earth, he lifted up his Eyes, and Hands, to Heaven; as his Fathers chiefeſt Reſidence. And ſo, we alſo; Even Then, when it ſhall *pleaſe God to reveal Him in us*, As in *Paul*: and to make him *In us, the Hope*, or Evidence *of Glory*. All the *Elders*, bowed to the *Lamb*: with all their *Vials*, full of *Odours*; which are the *Prayers of Saints*: as we read in That Bleſſed Book, which Bleſſeth All that Read and underſtand it.

But in our little Body, we have Hot and Cold, Moiſt and Dry; Muſcles, pulling up and down, drawing in and out: and yet, All Thoſe, All other, contrarieties, make excellent *Harmony*. So, in His great Body, the Church, of his Firſt Born, and the World alſo; much greater contrarieties (than we can well expreſs) are reconciled, and accepted alſo, by Him, who hath purpoſed in himſelf to Reconcile All things, Even All things! To Himſelf: in, and by, and Through, our Bleſſed Lord and Saviour Jeſus Chriſt; and by the Blood of his Croſs. Who is God, over All, Bleſſed for Ever, *Amen*.

And to All, that are called to be Saints; or in Any place (for, it will be in All places,) *call upon Jeſus of Nazareth, Their Lord, and Ours*; I am bold to ſay (becauſe God hath ſaid it, and written it alſo:) *Let Him that ſtandeth, Take heed leſt he fall. And there is No Temptation, on you, to you, but what is common to man: But God is Faithful,*

who

who will not ſuffer you, to be Tempted, above your ability; but with the Temptation, will alſo make a way to eſcape, that you may (not run away, but) *be able, to Bear it* (However God may bear it from you, or bear it with you, and upon you.) *Wherefore*, my *Dearly Beloved, flee from Idolatry. I ſpeak, as to wiſe men, Judg what I ſay.* And How, comes in, This *Wherefore?* unleſs the *Temptations to Idolatry*, be of All, the Greateſt, and moſt dangerous? And of All Idolatries, That of our own Fancy; or vain Imagination: that is, Image-making of our own Hearts; more dangerous, and more provoking God to *Jealouſie*, than All other Idols: As we touched before in the ſecond Command.

But who art Thou O man that judgeſt another, or ſetteſt at naught Thy Brother? If in any thing we differ, God ſhall reveal This alſo. Yet a little while, and we muſt *ſtand before His Throne*; who ſaid, *This is my Commandement*, and yet again, *My New Commandement; that you Love One another*: (and Take Heed, you fall not out by the way:) *and by This ſhall all men know, you are my Diſciples; if you love one another.* And it muſt be alſo, *Even as He hath loved us. And by This, we have boldneſs and confidence* to pray, and hope, and believe he heareth us, and loveth us, *when we love one another.* And to *Brotherly kindneſs, Add Love. And that your Love abound and increaſe to One another, and to All men. To All men!* Yea, *and Honor All men. And the Time is coming, and already come* (he ſaid) *that ye ſhall worſhip the Father, neither at This Mountain, nor at Jeruſalem* (but in every place) *True Worſhipers, ſhall Worſhip the Father, in Spirit and in Truth; For the Father Seeketh ſuch to worſhip him*: and ſuch he will Finde.

O Thou that Heareſt Prayer, unto Thee ſhall All Fleſh come: and to Thee, ſhall the Vow be performed. Praiſe waiteth for Thee O God (who doſt both poſſeſs, and inherit, All the Praiſes of Iſrael:) *in ſilence.* For, ſo the Phraſe ſpeaketh, and ſo the Jews read it. As, *The Lord is in his Holy Place, let All Fleſh be Silent*: and again, *Let All the Earth be Silent before him. Let my Prayer be directed as Incenſe; and the Lifting up of my Hands, as the Evening Minha,* (of which again.) And *In Thy Name, I will Lift up my Hands. And in*

His Name, Every Knee muſt bow. Which with Chriſtians, was, As *Liſting up Hands*, with the Jews. Who, in praying, *Stood*: and ſeldom *Kneeled*, or fell upon their Faces, or much Bowed; except very Great and Good, or as they ſpeak, *Righteous men.* But generally they *Stood* Praying, and *Lifting up their Hands.* And ſo, *Paul* alſo biddeth (though himſelf *Kneeled* on the ſands: and Chriſt *Kneeled*, and fell flat in his Agony:) *I will that men pray, Every where* (or in All Places) *Lifting up Pure Hands* (as in the Prophets, *Pure Incenſe*) or *Holy hands, without wrath and doubting.*

Yea and Chriſt alſo, *lifted up his eyes to Heaven* (as he bid us ſay, *Our Father in Heaven*) though he ſaid, and knew, *the Father was in Him.* And yet, when he lifted up his hand to ſwear, that it might appear, he owned none *greater than himſelf*, he ſware by himſelf, *that every knee ſhould bow to Him.* And yet (as the Apoſtle ſaith) this alſo muſt be, *to the glory of God the Father*: which is Reaſon enough, for granting all we can ask. *For*, (only *For*,) *Thine is the Kingdom, Power, and Glory.*

Thus in our Prophet *Daniel*, *Lifting up of hands*, was a figure of *Swearing.* And ſo, in that of *Amalech*, (a Branch of *Eſau*, by a *Concubine*;) becauſe his Hand againſt the Lords *Kiſs*, or *Throne* (or covering of the Moon,) *the Lords hand on his Throne, for War with Amalech, from Age to Age, Middor Dor*: 448 (reaching to *David*:) *And blotting, I will blot out the memorial of Amalech from under Heaven*: Yet, but *Under heaven*! O how cautious, and how gracious God is, in his lifting up his heavy hand! *David* was as keen againſt *Amalech*, as any we finde; remembring how *Saul* was cut off (and that by an *Amalekite*) for ſparing *Amalech.* Nor could *David* reſt, till he had cut off *Amalech* (though we find Reliques of them in *Hezekiahs* time;) and yet the great end of all this, againſt *Amalech* alſo, is; *That they may ſeek the Face of the Lord*: and *that they may know, that thou JEHOVAH, art moſt High over all the earth.* As we read, of *Amalech* alſo, in *Pſalm* 83: which may Comment, on all thoſe heavy Prayers, againſt *Edom*, and *Moab*, and *Amalech*, and all Gods Enemies alſo; not to deſtroy them *for Ever*, as

as ſome think; putting *men* in little letters. The Text is plain enough, *That They may ſeek*, and that *They may know*, &c.

So God *lifted up his Hand* in the Wilderneſs, *to ſwear in his Zeal* (tis often cited) what? *Not* that they ſhould not *reſt*: But *If they enter into My reſt!* How cautious! Yet I may add, That as there was a Second Moneth for ſuch as could not keep the *Mood and Tenſe* of the right *Paſſover* (and *for ſuch, The Lord be merciful, though they be not according to the ſtrictnes of the Sanctuary*; as good *Hezekiah* prayed, and the Lord heard, and accepted, and Healed:) So there was alſo a Second *Sabbath*, and a Third; and yet an *Olam*, or a *New Moon*. Yea, and after all the *Changes* of That year, there was a *Sabbatical year* alſo, and a *Jubile*; when All muſt reſt, and come again into the poſſeſſions of their Fathers. Yea and the very *ſtanding ſtill of Joſhuahs Sun and moon* (and over *Gibeon* alſo,) might intimate a *Reſt of Heaven*; for ſome that had not kept a *Reſt* (or *Sabbath*) *on Earth*. And if That, were juſt ſo many Sabbaths of years from the Creation, as there were *Dayes* in their *Solar* (or *Lunar*) *year*; Or juſt ſo many Jubilies from the Creation, as there be *Weeks* in a year: it may be ſome little Help to fix Chronology; which may be conſidered again.

And That ſumm of the Law and Goſpel too, the 20th of *Ezekiel* ſheweth us, How, and Why, God made the *Sabbaths for Man*, and *not Man for the Sabbath*: As Chriſt himſelf gloſſeth on Thoſe words. *Moreover* (and *above all the Law*, and Statutes alſo;) I *gave them my Sabbaths, to be a ſign between me and Them; That they might know, that I the Lord, am ſtill ſanctifying Them.* For it is a *Participle Preſent*, noting a *continued Act*. And again, (in the ſame Chapter) *That you may know, that I am, the Lord your God.* And There alſo, he often ſpeaketh of *Lifting up his Hand*, to ſwear againſt them; and of That very Oath, of not bringing them into *Canaan*; but addeth (many times) *Nevertheleſs my Eye ſpared them* (and his Heart is better than his Eye) *from deſtroying them: nor did I make an end of them*, &c. Yea, and after All their own and Childrens *Blaſpheming* of Him (That is the Word,) yet the ſum of his Threatnings is, that

He

He would bring them, into the *Wilderneſs of the People*, *and There I will* (ſpeak kindly to them, in *Hoſeah*, But Heer) *Plead with them, as I Pleaded with their Fathers, in the Wilderneſſe. And I will cauſe you to paſſe under the Rod, and bring you into the Bond of the Covenant: or Maſoroth thereof.* And then follow, ſome of the ſweeteſt promiſes, in all the Bible: for True Goſpel Repentance, and Remiſſion of Sins.

And This, after they had forfeited, that Good Land of Reſt; and God took the Forfeiture, awhile; and drove them out: As *Adam*, out of Paradice. But Then, followed Them, with *Both Hands lifted up, to Bleſſe them.* When he went about to ſwear againſt them, He lifted up but *One Hand*; and That alſo was pulled back again: But to Bleſſe them, he Lifted up *Both Hands.* As Chriſt alſo, in Healing and Bleſſing All about him, in ſeverall places: to be added to *Act.* 3. 26. And the Prieſts came Out of the Temple, Lifting up Both Hands, and opening their fingers (as the *Holy Windows*,) Bleſſed Thoſe might not come In. To which alſo, the Pſalmiſt may allude in That, *The Lord Bleſſe thee, Out of Zion; and ſend thee Help, Out of his Holy Place. Out* of it, though thou be not In it: but As *Jonah* ſaid, *I am Cut off, yet I will Look towards his Holy Place.* As *Solomon* alſo Prayed, for Thoſe that ſhould ſo *look* towards it. As we find alſo, Our Prophet *Daniel*, Looking towards it; from a Great Diſtance. And, That Saying, *Send thee Help, Out*, As it plainly intimates, They were not *There*, but *Out*, at Diſtance: So it may alſo allude, to the uſuall name they gave the Temple *Court*; from *Ezra*: *Help.* As *Eben-Ezer.* And there was No Caſe ſo Bad, They ſay, But There, might *Help* be Had. And ſo, They called it *Help. As a Preſent Help, in Time of Need.*

There was One thing more, We muſt obſerve, in *Lifting up of Hands*, and That is *Numbering.* In the very Name of *Right* Hand, *Jamin*: *It ſhall Number, Order, and Prefer.* And as *Right-Hand Bleſſings*, were the *Greateſt*: So were their *Right-Hand Numbers. At her Right Hand, Length of Dayes*: As *Riches and Honours*

at

at her Left. Which was called *Smol*, (as Engliſh *Small*,) in Compariſon of the Right Hand *Numbers*: or other things. But *ſmell*, and *ſmile*, and *ſimilis*, may come from their שמל or סמל. To which, That may allude, when *Iſaac* ſmiled at the *ſmell, of his Sons Garments, and Bleſſed Him.* But as Engliſh *ſmall*, may come from שמאל, So may the Latine *Semel.* While they reckoned *All ſmall Numbers, Once*, on their *Left Hand* Fingers, and Joynts; As ſo many Places, for *Unites*, *Tenths*, and *Hundreds*: Greater Numbers had their places, at the *Right Hand.* Whence alſo they began to *Write.* As if That alſo, might allude to the ſound of *Right*, in Engliſh: Coming, as All other motions, from the *Right Hand, to the Left.*

But As Chriſt, Lifted up, Both his Hands, in Bleſſing his People; eſpecially, at the *Sun-ſetting*, or *Evening* of the World, (which we may touch again) See *Luke* 4. 40. and 13. 13. and 24. 39. 40. 50. So Here, in *Daniel*, *the Man in Linnen*, *Lifted up, Both his Hands: in Swearing*, and Numbering Theſe Numbers. Yet, when the Time to be Numbred, grew Leſs, as it was in the *Revelation*; Then the Angel, Onely Lift up, *One of his Hands*: to Swear, and Number it.

And Sware, by Him, that Liveth for Ever. The Revelation addeth (to This of *Daniel*,) *and Made the* Heaven, *and Earth, and Seas*, or Waters under the Earth: As all the three Regions, we noted before, in our Bodies alſo. And the *Angel*, preaching the *Everlaſting Goſpel*, in the Revelation, putteth ſo great an Emphaſis, on That of *Fountains of Waters*, alſo, (beſides all the ſea:) *As* if it were One great Demonſtration of an Infinite Power, in the Living God, to create a Fountain, or Fountains of *Living Water.* Of which alſo, to *Hagar*, at *Beerlahairoi*, where *Iſaak* alſo firſt met his wife; (although it were *Iſhmaels* well:) Our Saviour diſcourſeth ſweetly, to the Woman of *Samaria.* Adding alſo; *If thou kneweſt the Gift of God, and who it is, that ſpeaketh to thee*, (and he ſpeaketh, calleth, wooeth, weepeth over, Us alſo) *Thou wouldſt Ask, and* He *would give Thee, a Fountain of Living Waters:*

Waters, ever flowing to Eternal Life: For ſo, he ſaith his Waters were. It mindes me of the Pſalmiſts ſaying, *Who is ſtill Turning* (for it is a preſent and continued Act of Turning;) *The very Flint*, that great Magazine of Nature, *into a Fountain of Waters.* He that can do it, hath perhaps Dame Natures Key, to One of her richeſt Cabinets. And it may be, I may tell you, it is Doable. He that underſtands the vertue of This *Vegetive Water*, will not wonder the next words ſhould be, *Not unto us, Not unto us, but to Thy Name, be All the Glory.* Shall I add alſo that *Jeremy* ſaith, *Can All the Gods of the Gentiles give us Rain?* Which is *Matter* in *Heb.* As the *Mother*, to the Works of Nature.

For a Time, Times, and Half. So it is rendred generally. But *Moed*, (the word here uſed) and ſo alſo [illegible], in the *Revelation*, is *Seaſon*, rather then *Time.* Some certain, fixed, or appointed *ſeaſon*: from a word to Fix, or appoint ſome ſolemn Meeting, or the like appointment. And it may be, we can hardly render it Better, then by the uſual Grammer Phraſe of *Mood and Tenſe*, of Acting all the great Works of God. Whoſe Seaſons are ſo reſerved in his Own Breaſt (as Chriſt hinteth,) that Mans Labour is Great under the Sun, becauſe he knoweth not his Seaſons, or the *Moeds*, for All Actions: As we read in *Salomons* diſcourſe of Time and Seaſons; yet much more to be conſidered.

For ſome little Eſſay towards This, Through the ſupply of the Spirit of Jeſus, upon the Hearts and Prayers of His Children and Servants; (For who is ſufficient for it?) Let us remember what was ſaid, of *Fulneſs* and *Reſt*, and *Turn*, or *Sabbath*, in the Number Seven. And how Scripture and Nature alſo, Teacheth us to part all wholes, as much as may be, into *Halves*; as we touched before, in *Diapaſons*, and other Chords of Muſick. And this Three and an Half is but juſt Half that Sacred Number of *Seven.*

The Word rendred *Half*, is fron *Chatſa*, to *cut* into parts, more or leſs. So that their *Chatſa Sloſh*, is to *Cut and Slaſh* into Three parts; as *Jacob*, and *David*, at *Mahanaim*; *Gideon and Abimelech*, at *Sechem.* And the *Grecian* Kingdom in *Daniel*, was cut or broken into Four parts; where yet the

ſame

ſame *Verb*, is uſed; But the Nown commonly ſpeaketh *Half*, from *Halaph to change*: as if their great changes were by *Halving* things. So, *The Heavens are Halved, but Thou changeſt not.* Where alſo the Pſalmiſt ſaith, *O take me not away, in the midſt of my dayes*; *Or Half thereof*: as it ſaith, *The wicked do not, fill up, Half their Daies.* And in many other Scriptures, we read of *Half*, in the very ſame word, here uſed in *Daniel*, for *Half a Time*; or *Half a Mood.*

That there be, but 7 whole Notes, in a *Diapaſon*, though it be called an *Eight*; (yet, as the Laſt Head, in the *Revelation*, ſuch an *Eight*, as is One of the *Seven* alſo;) is obſerved by all; who make their different *Cliffs*, or *Keys*, or *Moods*, or *Scales*, in Muſick, by their different placing That *Half Note* (which they ſtill find in every four Notes,) and call a *Fa Flat*, or *Falling*, to a *ſharp*, or Full. Till we have ſome other opportunity, to diſcuſs the Reaſon of This, in Nature; we may remember, what was touched before, of the Number *Four*: which is the firſt of all *ſquare* Numbers, and ſo the Meaſure of all the Reſt: which are All made, and reſolved, by 4 (as Cubes by 8;) which hath a Name in Hebrew, akin to *ſquaring*. This may be ſome reaſon, why Nature hath placed a Pauze before it: Or between the ſacred Number of *Three* (which are All ſimple Numbers,) and *Four*, the Firſt compound or *ſquare* Number.

Thus alſo, in the very Firſt Numbers, (we have yet found in *Nature*;) the 12 *Hours of Night*, are So parted into 4 *Threes*, or *Watches*. The whole, being firſt *Halved* (as we ſpake before, in our Diſcourſe of 6 and 7:) which maketh That, the Scripture often calleth *Midnight*: of which Firſt, at the Laſt great Plague of *Egypt* at *Midnight*: to be compared with That in *Job*, 34. 20. After he had ſaid: *If he draw in, his breath*; *All fleſh expireth*: which we touched before.

And again, Each Half, was Halved, into *Watches*, which began at *Night*, as the *Laments* tell us, & the Goſpel hath *the* 4th. *Watch of the Night* (whatever the Jews ſpeak of 3:) So that after, Every 3 Hours, came the Watch; or *Chatſa*: with ſuch a ſignal pauze, and difference, as *Chimes*, or

Changes; now in ſome places, between the Watches. Which ſeem Then, of 3 Hours apiece; As each of the 4 ſides, of that Great and *ſquare City*, had alſo 3 *Gates*. If we may ſo again reflect on the Hebrew *Shaars*: whence it may be, the Engliſh *Share*, and *Shears*, and *Shire* alſo.

I add not, that *Watches, and Catches* alſo, might come from the Hebrew *Chatſa*. Which in This ſence, is akin to their *Kæts*; to *Watch* or wake, out of ſleep: which is alſo applied to God himſelf; the Great *Watchman of Iſrael*. And what if the *Watchers*, ſinging *Holy, Holy, Holy*; at every Watch; might allude to the Three Hours, in Each of them, as well, as to, the 3 Perſons, in the Bleſſed Trinity? Though ſome ancient Copies, ſquare the 3 alſo; and make it 9 times, *Holy, Holy, Holy*, &c.

And ſeeing, All things, Here below, were but ſhadows of ſomwhat above, and ſhewed alſo, in the Mount; Why may not That *Half Hours Reſt, or ſilence in Heaven*, of which we read in the *Revelation*, be As the *Sabbath* to Half Hours (There being 7 Halves, in 3 and an Half;) As we found before, a *Sabbath* (both in *Reſt*, and *Turning*) in every 7 *Hours*, and *Daies*, and *Months*, and Years alſo?

Or it may be, the *Cardinal Watches*, were diſtinguiſhed by their *Songs* (as the Temple *Waits*, or *Trumpets*: as *David* may allude, by, *Riſing at Midnight, to ſing Praiſes* &c.) As the Others by *Reſt*, or *ſilence*. Which we ſee, cleer enough, in 2 of them; at the *Morning and Evening Incenſe*: while the People ſtood without, Praying in *ſilence* (till the Prieſt came out and bleſſed them.) As we read in That of the Baptiſts Father, ſtrucken *Silent* alſo: And in all the Jews, upon Thoſe places, we touched before, in the Pſalms and Prophets; *The Lord is in his Holy Place, Let all the Earth be Silent: and the Lord is Riſen, Let All fleſh keep Silence before him.* And I *charge you, that you awake not my Love, till He pleaſe.*

And as Every ſeventh Day, was Holy, from the firſt Creation (As we ſee, by divers things, in the Flood, and many Scriptures:) So, was Every ſeventh Hour, as we ſaw before, diſtinct or Holy (from the Six before it;) bringing in, ſome Great change, of Midnight, or Morning, or

or Noon, or Evening, whence *All* Time did firſt begin. *And* from That Firſt beginning of Time, there were *Three Daies and an half* (or 4 Evenings, and Three Mornings,) before the *Sun and Moon* were ſeen in the Firmament. Which, they were not, till the fourth Day of Creation, as we read in the firſt of *Geneſis*. So That, for the whole 3 *Daies and an half* (before That fourth Day) thoſe 2 Witneſſes of Heaven, lay *Dead*, as it were; or *Aſleep, in their Cauſes*; as the Schools uſe to ſpeak. *And* at the End, of Thoſe 3 Daies, and an Half, there was a voyce, ſaying, *Come up hither*, and Be you placed in Heaven; *As* my 2 Faithful Witneſſes: So long as Theſe Heavens, and This Earth, ſhall Endure. *And* when Theſe, are to paſs away, and be renewed, Then alſo 2 other Witneſſes (that correſpond to Theſe) ſhall lie as *Dead*, or *aſleep*, 3 daies and an half; (*As* Theſe did, at firſt;) till a voyce, place Them alſo in Heaven; Crying, *Come up Hither*. *And* Then, ſhall be, ſuch a ſpiritual Earthquake, *As* at firſt a Temporal: that made the Rivers break out; and the Hills riſe up, or Valleys ſink down: of which we read in the 104 *Pſalm*, and other Scriptures.

We cannot wonder that *Daniels* 3 *Times and an* Half, ſhould bid us look to That; or Thoſe, ſet in Heaven, to make Times and Seaſons, or *Moeds* alſo. *And* in *Hours*; That Number may Expreſſe the Duration of an *Eclipſe*. As in the Goſpels, we read of *Darkneſſe, from the ſixth Hour to the ninth*: and Then it paſſed off, by Degrees, with divers Cries; of which again.

And in *Dayes* (beſides the three Firſt, before the Sun) it may be, the Proper Time of the Moons Hiding, under the Beams of the Sun; as Hours might be, under his Body: and ſo long, the *Sun* may be Hidden by *Eclipſe*: Or the Moon, rather. And three *Weeks*, and an Half, make up the Time of Diſtance or Abſence of Moon from the *Suns Rayes*. Or her Liberty, till ſhe come under Them again: and ſo draw nigh to a Change. And it may be added, that Three Weeks and an half, bring us quite through 24 dayes, (as the 24 hours of each day:) to the very morning of the 25th: which may

be conſiderable, for other things, beſides the ſquare root of 666.

And in *Years*; Our *Daniel* ſpeaketh of cauſing the *Daily Sacrifice*, and *Minha, to Ceaſe in the midſt of a Week*. Which is generally taken, for three *years and an half*, (that is, half a week of years,) in which our Saviour preached publiquely: and Then, by his Own Great offering of Himſelf, *Once made*, put an End, in *right*, to All other Sacrifice, and Offerings. *Though* they were in *Fact*, continued, till the Temple was alſo beaten down; about 40 years, after our Saviours Death. And That very War Endured, juſt Three Years and an Half.

But *three Moeds, and an Half*, in *Daniel*, may ſpeak *Months*, as well as *Hours*, or *Dayes*, or *Weeks*, or *Yeares*. Though in All, and Each of them, there may be ſome Correſpondence; as we touched before. And when the *Lights*, (an Hebrew word from להט) were made at firſt; they were, for *Dayes*, and *Years*, and *Moeds*; which are therefore *properly*, Neither *Dayes*, nor *Years*; but diſtinct from Both. And as *Dayes*, and *Years*, in Scripture, are generally aſcribed to the *Sun*; So are *Moeds* to the *Moon*. As, *he appointed the* Moon *for* Moeds, and *the* Sun *knoweth his Bowing*, בוא: *or his going Down*: in that Great Comment, on the whole Creation, (if rightly tranſlated,) which we Cited but now; the 104. Pſalm. And the very next verſe hath ילים (as *Iob*, and *Solomon*,) for *Goats*: as alluding alſo, to the Solemn *Goat-offering*, at every *Olam* (עלם) or Hiding of the *Moon*; which ſo made the *Moeds*.

How alſo, Mans Seaſons, or *Moeds*, are made by the *Moon*, in Him, (as in Heaven;) we may ſee, by comparing the third and twelfth Chapters of *Eccleſiaſtes*, with other places of *Solomon*, and *David*: ſpeaking of his Months, and Hidden Times, or *Allamim*, or *Allamuth*; (As *Paul* alſo ſpeaketh of our *Life Hidden with Chriſt in God*:) of which we read, in Other places, beſides many verſes of the 89 Pſalm, as in Hebrew.

And if we ſhould render the Hebrew *Moad*, or *Mognadh* by *Monach*, (as in *Almonack*,) we might eaſily ſhew, their

their ע, to be made of N. C. As the figure may hint; and more, the Number. 70 being made of 50 and 20. the number of their נ and כ. And where ע begins a word, or ſyllable, the Engliſh ſound it much, by Cn. Gn, or Kn. But when it ends, by nc, nk, or ng.

And if we conſider, Three *Months*, in Generall; They are to the *Tear*, as Three *Hours* to the *Day*, or *Night*: a *Watch*, or *Seaſon*, as we call it, of *Winter*, *Summer*, *Spring*, or *Autumn*. Which are All it ſeems, Some how, in every Day alſo. As the very words of God, to *Noah*, may ſeem to intimate; ſaying, not only, that there ſhould be, *Such Seaſons and Changes, While the Earth endures*; but alſo, that *All Dayes of the Earth*, ſhould be, *Thoſe Seaſons*, or *ſuch Seaſons*. As the words in Hebrew, may be read: and we find it ſo, by daily Experience: that every Day, hath its Seaſons, and its quarters, As the year alſo. And the Half Month, added to the Three, brings us through the ſecond ſabbath of Weeks, or 14 Weeks: As before, we found *Abrahams* Tenents, and Others, in *Sodom*, freed from the four Monarchs, or Monarchies, in the 14 year. And our *Teeth*, in Each *Jaw*, are 3 times 4, with 2. Watchers.

But yet more eſpecially; Theſe *Three Months, and an half*, bring us from the *Pentecoſt*, and Sack of *Ieruſalem*, (That Great *New Moon*, or *Change*, beginning the Month, following *That Feaſt*, of Pentecoſt, as we hinted before;) to the very Time of that Laſt, and Great Feaſt, of *Tabernacles*. At the fifteenth Day of the Seventh Month: and ſo juſt 3 *Months and an half*, after the month of *Pentecoſt*; which was followed, by ſuch a viſible Change, of their *Moon*, or *Olam*; when the *Romans* fired their City: and ſo made That Full Moon. And That alſo, much about the middle of *September*; anſwering ſo much to their Seventh Month, and Feaſt of Tabernacles. At which Time alſo, their Releaſe and *Liberty*, muſt begin again; as Thereabout it Ended.

And that their Coming in, again; with the *Fulneſs of the Gentiles alſo* (promiſed to *Ephraim* as we ſaw before:) was to anſwer that *Full Moon* of the *Full Month* (that is the *Seventh*;) and Great Feaſt of all, the Feaſt of *Tabernacles*;

Or

Or *In gathering All the Fruits of the Earth*; may be cleer, not only from the very Reaſon, and Nature, of That Feaſt and Seaſon; but alſo from many places of Scripture which do ſo compare them together.

As the 102 Pſalm (made as a Form of Prayer, *for Him that is Afflicted, with his ſoul overwhelmed, and pouring out his ſighing* (סיחו) *before the Lord Jeſus*: *As* we find it cited in the firſt to the Hebrews.) *I am withered as Graſs* (cut down for Hay, in Summer: but He *ſhall come down upon the mown Graſs*, in Pſal. 72.) *But Thou wilt ariſe, and have mercy on Zion*: For, *the* Moed *is come*: the Time and the Moed alſo. *And Pſal.* 75. *I will judg Equities, when I receive* (or come to) *the* Moed. The very ſame word, uſed here in *Daniel*, and in many Scriptures, for that Great ſolemnity of *Tabernacles*; which of all the Three *Moads*, was the *Moad* of *Moads*, Or the moſt ſolemn and Greateſt of All. And then preſently the Pſalm addeth, *So, or Then, the heathen ſhall alſo fear thy Name, and All Kings of the earth, thy Glory* (as before in the 72 and divers other Pſalms.) *When the Lord ſhall build up Zion, he ſhall appear in his Glory. He will regard the prayer of the Deſtitute or Naked, and will not deſpiſe it.* As our Saviours Dying Words on the Croſſe, *Pſ.* 22. 24. *This ſhall be written for the Generation to come; for he looked down from the height of his ſanctuary, to behold the earth, and hear the ſighing of the Priſoners, and to looſe the ſons of Death. When the Peoples* (in the Plural) *are Gathered together* (as at that Feaſt of Tabernacles) *and the Kingdoms alſo, to ſerve the Lord.*

That which followeth, of *ſhortning his Dayes*, (קצר ימי) may allude to *Katſyr*, Summer and *Harveſt*, Or the years End; When the *Dayes Shorten*: and their Tradition is, that *Adam* quickly found the *Sun declining*, and the *Dayes Shortning*. Which They ſhould conſider, that beleeve Him, and the World, Created, at the *Vernall Equinox*.

So the 126 Pſalm, *In the Lords Turning the Captivity of Zion, we are, or were, like Dreamers: Turn again our Captivity O Lord, as the ſtreams in the South*: (we touched it before:) *They that ſow in Tears, ſhall reap in Joy; He that*

went

went Weeping, and bearing precious Seed, ſhall come with ſinging, bringing his ſheaves. Which is plainly of *Harveſt*, and *the Joy of Harveſt*: which we find alſo, in the Prophet *Eſay*, coupled with *breaking his yoke, and ſtaffe of his ſhoulder, and Rod of his Oppreſſor, As in the day of Midian*: ſo famous for the *Barley Cake of Gideon*, (as alluding to the *Firſt Fruits*) and the *Lamps in Earthen Pitchers*: of which alſo Saint *Paul* to the *Corinthians*. And it ended at *Succoth*, (or *Tabernacles*:) *which were Taught, by Gideon.*

Yet Plainer, in *Hoſeah*, *There is an Harveſt ſet for thee, O Judah, when I bring back the Captivity of my People.* And again, *I the Lord thy God from Egypt, will yet make thee to dwell in Tabernacles; As in the Solemn Feaſt, or Moed*: of which alſo before, *What will you do, in the Solemn Day of Moed?* Or That Solemn Feaſt, which is alſo *the Solemn Day, or Solemn Feaſt*, in *Deut.* 16, 15. 31 10. *Pſ.* 81. 3. *Lament.* 2. 7. with divers other places. And in *Zephany*, *I will gather them that Moan*, (it is Heb) *The Solemn Moed: And at That Time, I will get them Fame and Praiſe, in Every Land, where they have been ſhamed; and at That Time, I will bring and gather you, and I will make you a Name and a Praiſe, among all people of the Earth, when I turn back your Captivity, before your Eyen ſaith the Lord.*

And the Laſt of *Zechary*, telleth us, that *All nations that fought againſt Jeruſalem, ſhall go up to worſhip the King, the Lord of Hoſts, and to keep the Feaſt of Tabernacles.* And again, *the puniſhment of Egypt, and All Nations that come not up, to keep the Feaſt of Tabernacles. And in that Day, On the Bells of the Horſes, ſhall be Holineſſe to the Lord; yea every Pot in Jeruſalrm, and Judah, ſhall be Holineſſe to the Lord of Hoſts, and there ſhall be no more Cananite in the Houſe of the Lord of Hoſts.* The Heb *Canange* may be Saxon *Change, Cunning*, or *Koning.*

And *in That Day there ſhall be One Lord, and his Name One: and the Lord ſhall be King over all the Earth: and in That Day, Living Waters ſhall go out from Ieruſalem; and Half of them to the Dead Sea*, or that of *Sodom* alſo: plain enough, in the Text, and *Ezechiel*, both the 16. and 47.

and

and in *Ioel* alſo; Even of that Great *Day of Iudgement in the Valley of Iehoſaphat*, (which yet was the valley of *Bleſſing*, or *Beraca*:) Crying, *Put you in, the ſickle, for the Harveſt is Ripe.* Yea, and the *Vintage* alſo, *for the Preſſe is Full.* Which we read again in the *Revelation*; where it runs out alſo, *by the ſpace of* 1600 *furlongs*, which we compared before, *with Dayes and Years*; to be added perhaps, to the Time of Saint *Iohns* writing, about the 60th. year after the *Aſcention.* And after All, he Seeth, *the pure River of Life, with Trees, bearing Fruit every Month: whoſe very leaves, were to Heal the Nations. And there ſhall be, no more Curſe*, (of which before in *Iericho:*) *And whoſoever will, let him take the Water of Life Freely.* Which being compared with our Saviours words in the 7th of *Iohn* lead us plainly to the Feaſt of Tabernacles; and its Evening Songs, and joy for *Drawing of Water*, as the Jewes expreſſe it in their *Talmud.* Adding alſo, *That He that never ſaw That Drawing of Water, never ſaw Ioy, in all his Life*: for, more could hardly be, expreſſed on earth, then was expreſſed There. And themſelves confeſs, it was to ſhew *the Pouring out of the Spirit, on All fleſh, in the Latter Daies* (which we ſaw beginning at *Pentecoſt*:) As the firſt Drops of the Former Rain, was followed by the great ſhowrs of the Latter *Rain.* After That Feaſt: to prepare the Earth for the *Wheat*, Then to be ſown; As *Barley*, in the *Spring.*

Yea the Prophet *Zechary* tels us, that the very *Faſt of the* 7th *Month*, (How ſolemn and How ſtrictly commanded!) *ſhould be Turned into Ioy and Gladneſſe; and Solemn Feaſting.* And Then, *Many peoples* (plurall) and *Inhabiters of many Cities*; Yea the *Rabble* (as the word ſoundeth) *ſhall Goe and ſay, Come, and let us Go, ſpeedily, to ſeek the face of God, the Lord of Hoſts*, (and the *Lambs* Bride, and the Spirit alſo, will ſay) *I will Go alſo. Yea Many People, and ſtrong Nations, ſhall come to ſeek the Lord of Hoſts, in* Jeruſalem. *Yea and Damaſcus it ſelf, ſhall become his quiet Reſt* (his *Menu hath*) *when the Eyn of Men* (or Mankind) *ſhall be to the Lord*; *as All the Tribes of Iſrael. And* He *that remaineth ſhall be for our God, Yea as a Governor in Iudah.*

And

And then, are Both Comings of Christ described (as before in the second Chapter) First, *on an Ass, the Foal of an Ass*; of which before, on the Fourth Command and other places of the Law. And then, *he shall speak peace to the Heathen, and have Dominion from the River to the Ends of the Earth.* (And to Them *afar off, in the Sea*: Which we touched before, in *America*: And yet Farther.) *And, As for Thee also, by the Blood of thy Covenant, I have sent forth thy Prisoners, out of the Pit, where there is no Water! Turne ye! to the strong hold, O Prisoners of Hope! even to day, do I declare, that I will render Double to Thee!*

And then, follows the Conquest of *Turk*, or *Greece*, &c. And Then, the *Lightning* from the *East* (*So shall his coming be*) we must touch it again, in our Discourse of *Barak*, the word here used. And Then the *Feast of Trumpets*, in the Seventh Month: and so of the Year of *Release*; at the solemnity of *Tabernacles*: As *Moses* expresseth it. And the Jews bring it as High as *Isaacs Release*, for the Ram: and Thence, they blow with *Rams Horns* (the *Jobelin*) alluding also to the Turnings, and overturning of *Jericho*; that is, His *Moon*; before the Sun of *Josuah*.

Then follow the Songs, and other solemn shoutings, of That Feast of Tabernacles: of which also, *Lament.* 2.7. and it may be, *Psalm* 74. 3, 4. Where, Perpetual Desolations, shall be Ended. And the Chapter concludeth, *How Great is his Goodness, How Great his Beauty! Corn shall make the young men speak, or sing: and New Wine the Maids.* A sure Character of That Feast, at the Great *Vintage*: of which also before, in that chapter, and the next, and 12th also. *And in That day, I will make the Governors of* Judah, *like a Torch in a sheaf* (another Character of Harvest:) *And the Lord shall save the Tabernacles of* Judah *first* (another Character,) *that* David, *or* Jerusalem, *do not glory, or exalt themselves against* Judah. *And I will pour, on the House of* David, *and Inhabitants of* Jerusalem, *the Spirit of Grace and Supplications; and they shall look upon me* (It is Jesus, who speaketh This, and All,) *whom they have Pierced.* Of which also St *John*, in his Gospel, and yet again (how often!) in the *Revelation*. And we may touch *Megiddon*

again,

again, in our Paralels of *Kings* and *Judges*. *And in that day, there ſhall be a Fountain opened for Uncleanneſs. And I will cut off the Names of Idols.* And then again, of Both Comings of the Man, that is Gods Fellow. And of that Great Feaſt of *Tabernacles*: which himſelf alſo cited, or remembred, on the Laſt and Great day of That Feaſt, as we ſpake before. And again, in *Hoſea*, *Great ſhall be the day of Jeſreel*; it ſignifies the Seed of God. *But I will firſt take away her Corn, and Wine, and Oyl, in the Moads or Seaſons thereof*; *and will cauſe her Mirth to ceaſe, her Sabbaths, Moons, and ſolemn Moads. But I will allure her, into the Wilderneſs, and There I will ſpeak comfortably to her. And I will give her Vineyards, and the Valley of Achor, for a Door of Hope* (How *Gracious*!) *and ſhe ſhall ſing There, as in the Daies of her youth, when ſhe came out of* Egypt and dwelt in *Tabernacles*, as we read in That Prophet alſo. *And in That Day thou ſhalt call me* Iſhi (my Man and Huſband) *and ſhalt call me no more*, Baali (my Lord or Maſter:) *for I will take away the Name of* Baalim, or Lords, *out of her mouth*; *and they ſhall be, No more remembred, by Their Name. And I will hear the Heavens, and they ſhall hear the Earth*; *and This, the Corn, and Wine, and Oyl*; *and All ſhal hear* Jeſreel. *But the children of* Iſrael *ſhall abide many daies without a King, and without a Prince, and without a Sacrifice. But afterwards, they ſhall return, and ſeek their Lord and their God, and* David *their King*; *and ſhall fear the Lord and his Goodneſs, in the latter daies*; or End of the Year.

And as, That greateſt *Feaſt of Tabernacles*, was at the *End of the year*: ſo was their Greateſt *Meal*, at the *End of the Day*. Whence we read of the *Lambs Supper*, and the *Lords Supper*, rather than *Dinner*; which with Them, was ſlight and little, or nothing elſe but a *Break faſt*. As the *Ravens* brought the Prophet, *Fleſh* at the *Morning*, and *Fleſh at the Evening*. Yea and God alſo, had a *Lamb* at the *Morning*, and another at *Evening*. And Bleſſed is the Land, whoſe Princes are Noble: Offering *Tamid before Break faſt*, and *Minha before Supper*. As the old *Targum*, and other Jewiſh Writers on That of *Solomon*. And although there were 12 kinds of *Minha*; Yet That in *Evening* and Time thereof alone

alone, was called *The Minha*: Being offered at *the End*, or Evening *of the Dayes*. As we read in *Abels Minha*, or *Cains*, in *Gen.* 4. being just at the Time of the Evening *Incense*, the *Ketureth*. As *Abrahams* Evening Marriage (if we may so call it) of *Keturah*, brought him More sons, then his Morning Marriage of *Sara*. *Let my Prayer come like Ketureth; and the lifting up of my Hands, As the Evening Minha.* And the Priests of *Baal*, cryed till *Minha*: Then, and not till Then, God shewed himself by the Prophet *Elijah*. Who was Then, As the Evening Star; Though in the *Revelation*, compared to the *Morning Star*, scattering the dark Clouds, and Nightbirds of *Jesabels* time; as we saw before, in the Fourth Church.

And Then, *Elijah* Treadeth *Carmel*, (or *Cramel*) *the Vintage of God*: (which from *Esay* 63, and other places, may lead us to That in the *Revelation*, Running out 1600 Furlongs; As before:) and putting his Face between his Knees, which we may come to understand; After seven Returns of his Servant, A little Cloud ariseth, Bigg enough to bring up another Flood: to End That Generation perhaps, As in *Noahs* Time. And in *Elijahs* time we have Two Witnesses bringing Fire from Heaven, *Blood*, and Water also, after a drought of three years and an half. To be compared with That in the *Revel*: and with *Daniels Moed*, *Moads*, and Half.

Generally (through all the Scriptnres) As the *Morning* hath its name from *Seeking*, בקר; So the *Evening*. is the Time of *Finding*: And of *Swectning* (as its name imports in Hebrew:) or Composing thoughts and *Wrath*, which in *Heb* is *Passing*; as at *Evening*. For, *the Sun must not go down* upon it: nor any Token of *Curss Hang up*, any longer than the Evening. So that God himself, and the Angels, did generally appear in the *Cool of the Day*, or *Evening-Tide*; the *Evening Sacrifice*: The *Time of Prayer*, in the *Acts*; but the Time of the *Angel* to *Cornelius*, *Daniel*, with others.

And it may be, That *Evening season*, may be called *Moed* also. As to *Pharaoh*; *To morrow*, At *Moed*, *I will do it*. And *Davids* Pestilence did reign, *from* Morning *till Moed*. And if *Moed* here, be the *Time Appointed* (which was Three full dayes;) what need of fear, of any longer punishment? Or

why was the Angels Sword ſtill Naked? till a Command to ſheath it upon *Davids* Sacrifice, at *Moed* ; or the *Evening Minha* ? the *Dayes Moed*.

So in Gods proclaiming his *Moads*: with *Sabbath*, (which yet is often diſtinguiſhed from the *Moads*:) comes the Daily *Tamid* and *Minha*. Like the Two Witneſſes in the Temple; As the two Altars alſo; Like That at *Jeruſalem*, and That alſo, below *Jordan* (as in the loweſt Court, by the Molten Sea;) which is alſo called *Ed*, a *Witneſs*. As our Eyes in our Head, and the Eyes of Heaven alſo; the *Sun* and *Moon*, of which we muſt ſpeak again.

The firſt Command I have yet obſerved, for any ſuch *Ceremonial*; was for their *Evening Lights*, or *Incenſe*: As Time alſo began with Evening before Morning. And ſo Engliſh alſo reckon by *Nights* (as the Jewes) rather than *Mornings*: a *Sevennight*, and a *Fortnight*. There is ſcarce any other thing commanded, but onely ſpoken: *And the Lord ſaid to Moſes, Say This*, and *Say That*. But for the *Evening Lights*, or *Incenſe*, or *Minha*, They are commanded. And So alſo, for giving Cities to the *Levites*: and Putting out Men (and Women alſo) that were Unclean, by the *Dead*, *Iſſues*, and *Leproſie*.

Such a *Command* or *Appointment*, in *Hebr* is called *Moed*; for *Place*, or *Time*, or *Meeting*.

The *Grave*, is called *Beth Moed*. And *Job* complains, as if God were cruel, in not hearing Cryes, or Cryers, from *Sheol*, or *Moed*, to *All Living*. As our Saviour alſo: *For, to Him They All Live, though they be Dead*.

The *Tabernacle*, almoſt ever, called, *The Hall of Moed*. Moſt of all, for that Great *Moed*, of *All* the *Moeds*: which were Three in the Year. The *Paſſeover*, at the *Moed* of *Evening* alſo (which is *Ereb*, as *Eber*; *Paſſ-out*, as well as *Paſſ-over*: For they paſſed out at *Suns-ſet*, as we read in *Deut* 16. 1. 6.) And the *Pentecoſt*, at *Evening* alſo, to the Jewes; But in the *Morning*, at the Third Hour, *Act*. 2. Moſt eſpecially the *Tabernacles*: at *Evening*. That Solemnity of *All* Solemnities. The *Moed* of *All Moeds*. Yet a Type of That Greater *Moed*, at the *Evening* of the World; when God ſhall come and dwell with Man in *Tabernacles*: As we read

read in the *Revelation*. After the six *Trumpets*, of the six former *Monhs* (which still began with *Trumpets*) were quite past; yea, and the *Woes* also were past (for there were three months after *Pentecost*, that had No Solemn *Moed*, or any such Feast to Bless them, but onely Fasts; *And* when Those were Over also:) Then comes the *Seventh Trumpet*, of the *Full Month*, the *Seventh*. First the *Feast of Trumpets*; Then the Great Day of *Atonement*: when the Jewes say, God sits and judgeth *All* that Dye that Year. May it be Hinted by the Seven last Plagues, before the Seven Great Daves of *Tabernacles*? and then the Trumpet of the Jubile: when *The Tabernacle of God is with men*: as we read in several places. From *Levit.* 26. and *Ezek.* 37. *And* God shall also *perswade Japhet to dwell in Those Tabernacles of Sem*: that is, the Name of God himself: as Represent ing Him, in whom, God placed his Name for ever. *And* he dwelt among us (and will yet much more) in *Tabernacles*: in a *Scene* or *Skeins* (as English speak) and Saint *Johns* Word intimates. *And* Saint *Lukes* Phrase, of *Shepherds Watching their Flocks* by night, may hint That season of *Tabernacles* also: when the *Angels* sang, *Glory to God on High*, and *Peace on Earth*, with Good will to men, or men of Good will. For, the *Angels* shall *Ascend*, and *Descend* on the *Sons of men*; when They also, shall be of *Good Will*, or *a Willing People* (as the *Chariots of Aminadab*) in the Day of His *Power*: Or *Chell*, or *Hell*, or *Hill*. For we read also, of the *Hill of Moed*, *in the sides of the North* (of which we may speak again;) and of other places of *Moed* also.

And the very *Cities* of *Refuge*, are called *Meuds* also: as being so often solemnly *Appointed*; by God, by *Moses*, by *Josuah*. For the three *Moads and Chatsa*: On That side of *Jordan*, and on This. They began from *Kadesh*, and ended in *Kadesh*. From *Kadesh Barnea* (the *Holy Bar*, or Bound of *Wanderings*;) by *Beersheba*, to *Hebron*, in the Hill of *Judah*.

Thence to *Sechem*, in the *Hill of Ephraim*: and Thence to *Kadesh*, *which* (*Kadeshu*) *They sanctified*, in Mount *Nepthaly*; or *Galile* of the Gentiles. The other three, with the other

other *Chatsa*, were on lower Ground. It may be considered again:

As also, That all the six, were out of the 48 Cities, given to the *Levites*. As they had 48 Courses, in the Temple, 24 of *Porters*, and 24 of *Singers*. As the Standers also, had 24 Courses; and for *Jerusalem* 24000 (they say) as for *Jericho* 12000. And the *Priests* also, had 24 Courses, and 24 things given them by God; who also received 24 things from them Daily. In their 12 Cakes (as also the Shewbreads were 12.) broken into 24. 12 at Evening, and 12 at Morning. And there were 12 kindes of *Minha*.

But as These, and all other *Moads*, might be from *Appointing*; so they may be called *Moeds*, from *Witnessing*, or *Witnesses*, to all such *Appointings*: which were All (as English men expres it, very Happily,) Done *with a Witness*; which in Hebrew is *Ed*: as we saw in the Alter *Ed*, and in *Gileed*, the Heaps of Witness; of which again. So that indeed, the *Revelation* speaking of the *Witnesses*, for three Dayes and Half. (or for any other Three times and Half,) doth plainly allude to *Daniels Moeds*. That is, the proper *Times of the Witnesses*, or *Witnessing*. For, as *Moab* is from *Ab* a *Father*; so *Moed*, from *Ed*, a *Witnesse*. And *Moadim*, the Months, or *Moments*, of the *Witnesses*.

Which in *Heaven*, may be *Sun* and *Moon*. But As on Earth, *Josuah* and *Caleb*: *Jerusalem* and *Jericho*: *Moses* and *Aaron*: *Elijah* and *Elisha*: Or many other things, or persons. Which through divers Types, or Shadows; in Light and Darkness, Day and Night, Summer and Winter, Man and Woman (with many other things, which we hinted before, in the Temple; and the Land of Promise, and the Body of Man; and the Ark, and *Tabernacle of* Witness also:) at length, All come, to be resolved, into the *Times* of Christ and his Church, or Churches: his Two Witnesses. The *Dove*, and the young *Pidgeon*.

As *Adam*, had his *Lilith* (they say) and then his *Eve*, or *Evening*, (that is *Lilith*, also, Drest in *Night-cloathes*:) And *Abraham* had his *Hagar* and *Sara*, and *Ketura*: *Jacob* his *Rachel* and *Leah*. *David* his *Abigail* and *Ahinoam*, carried

ried captive from *Ziglag*, As *Dead*, Three dayes and an half.

All which may be Types, or ſhadows of the Church and the World; the Jew and the Gentile; under ſuch and ſuch Changes of the *Moon*, as it were, (with Eclipſes alſo:) or whatever elſe, God pleaſe to ſhew us, in his *Baths*, (3 *Seas*; in Heaven above, the Earth beneath, and waters under the Earth alſo.) Which yet may be, but As *New-moon* and *Full*; or *Shegell* and *Sheleg*; of which again: with other forms, and motions, of thoſe Heavenly bodies which are All meaſured on Earth, (plainer then perhaps we think) by ſuch and ſuch *Moeds*; Times of Witneſſing, or *Witneſſes*. Which may be Houres, or Dayes, or Weeks, or Moneths, or Years, or Sabbaths, (in Dayes, in Years, in Jubilees:) and what elſe we find of Time, in Scripture. wch is generally, very much meaſured by *three* & an half.

As, If we take it for *Hours*, it may ſhew us how long the *Moon*, or the *Earth*, may be kept from the Light of the *Sun*: which we call an *Eclipſe*. But a Shadow, of that *Dark Horror*, which our Savior, and his Church in him, felt upon the Croſs. (We find it in Heathen Records alſo: another Help, to fix Chronology.) And His *Eli, Eli*, as in *Greek*, ſpeaketh ſomwhat of the *Sun* alſo. For, *God is a Shield, and Sun alſo. He will give, both Grace and Glory: Bleſſed are They, that Truſt in Him.* Though they go through *Baca* (*Bokim, weeping*) *and paſs from one Hell, to another*, (for, the Phraſe is חיל, *Hil, Hel*, or *Chel*; by which the Gentiles, and *Unclean*, were kept from the *Temple*:) So that, they may not enter *Moriahs* Temple: Yet, *they ſhall ſee God, in Zion. Give ear O God of poor* (flying, trembling, halting) *Jacob: Look upon the Face of thy Meſſiah*, in his Pangs, on the Croſs. That Pſalm, (as the 15th and 24th) is of This *Feaſt of Tabernacles*. And beginneth, O! *How Amiable! are thy Tabernacles?* O! How *Jedidoth*! alluding, both to *David*, and *Solomon* (*Jedidiah!*) Keeping *This Feaſt*, in ſuch Glory, as ſhould be touched again: in *Samuel, Kings*, and *Chronicles*.

The unclean Sparrow, (are not many, ſold for a farthing?) & the *Swallow* (*Black, but Comely; O ye Daughters of* Jeruſalem!) the very *Swallow*, (but in *Summer*:) *She, may make her Neſt*;

Neſt; and lay her Young ones; in thy very Altars (both of Sacrifice, and Incenſe alſo:) *O thou God, of many feminine Hoaſts* (499.) *My God, and my King.* This leads us to the *Harveſt* alſo. For, we ſaw before, that Our Savior never called himſelf a *King*; Till the *End of the World*; which he calleth *Harveſt*. *And the Son of man, ſhall ſend His Angels* (*They are the Reapers*: and till that Time, he calleth them *Holy Angels*; *and his Fathers Angels*; Now, his own Angels:) *and They ſhall gather, out of His Kingdom, All things that offend*; *and thoſe, that Do Iniquity. And then, the King, ſhall ſay, to Them, at his Right Hand.* A Phraſe, often uſed, in the Pſalms. *At Thy Right Hand, the Queen doth ſtand, in Gold of Ophyr.* And *Look at the Right Hand, and ſee* (for, ſo, is the Text) *Refuge faileth me.* And, *at Thy Right Hand, are Pleaſures, for Evermore.*

And yet, That very Pſalm ſheweth, that He was not afraid, of His Worſt, or *Left Hand*; neither. No more, than ſhe, or They, that begged, to ſit, at his *Left Hand* alſo. And ſo, *David* is Placed There. Is it, becauſe, He was *Father*, to our Saviour? (the *Branch, and Root of David*; and of *Jeſſi, my Eſſence*?) that he placeth himſelf, at the *Left Hand*? and Chriſt at His *Right Hand*? (*Mimini, Bimini, Limini*; Even as, *Legatus a Latere, is ſent a Limine.*) And when *Satan* is ſet, at *Judas Right Hand*, to accuſe him (as, at *Joſuahs Right Hand* alſo, to *Reſiſt him*;) with the Heavieſt Curſes, in the Bible: He concludeth; *Chriſt ſhall ſtand, at the Right Hand* alſo; to *ſave the Poor* (at His Left Hand) *from Him that would judg, or condemn, his Soul.* his precious Soul! *Fury is not in me, But if he wil ſet thorns againſt me, I will conſume them*: *Or let him, lay hold of my ſtrength, to make peace*: *And He* alſo, *ſhall make Peace with me.* Eſay 27 4, 5. And the next Pſalm crieth, *My Judgment ſhall come from Thy Face*: *Thine Ein, will behold*, or conſider *Equities*: (which to *Juſtice*, in Scripture, often is, As *The Chancery, to Rigour of Law.*) *O ſhew the Wonders, of thy tender Mercies* (in the Plural;) *O thou, ſaving thoſe, that Truſt* (or hope in thy Mercy;) From, or *Before, them that raiſe themſelves*, or are raiſed, *at Thy Right Hand.* That which followeth, will reach our Times alſo. It ſhould be conſidered (with its

its *Misteries*; A word, There used, for *Secrets*:) and All the Scriptures speaking of *Jemini* (*my Right Hand*;) both in *Saul*, and *Shimei* Cursing *David*: and Both again, in *Mordecay*; from *Shimei*, *Kish*, and *Jemini*. As we read in *Ester*; the *Mistris*, of so many Great *Misteries*, written in the *Revelation*; and upon the Old Crown, or *Myter*, yet to be seen (perhaps) in *Rome*, as at This day. And as *Mister*, is a plain Hebrew word, for *Hidden*, (as *Otam*,) or a *Mystery*: So *Mistris Hester* also, with their usual Article (as *Hadam*, *That Adam*) and so סתור and סותר, maketh, beyond dispute, exactly 666. of which again; when we find The *Mysterious Woman*, *sitting on the Beast* (in Hebrew באשת 703) in the *Wilderness*, where first the *Woman* was *Hidden* (*Alma Mater*) for a *Time* and *Times* and *Half a Time*; as in our Prophet *Daniel* also.

The very next Psalm, of deliverance, from *All his Enemies and Saul*, or *Sheol* also (both *Grave and Hell*, so oft repeated,) crieth: *The Pangs of Death, and Kables of Sheol, caught me*: But (verse 35) *The Shield of Jesus, and Thy Jemine, shall uphold me*: *And thy Gentleness shall make me Great.* As Psal. 45. *Ride on prosperously because of* Truth *and* Meekness (*or Gentleness*) *of* Righteousness: *And thy Jemine, shall teach thee wonders.* For Ever and Æd; *Thy Throne O God* (and yet This God, hath a Father, and a God;) For, *God, Even thy God, hath made thee* Messiah, and hath given thee His Spirit; *Above thy Gassers* (or Teachers, and *Elders*; who *Ordained* thee: As we touched before, in Chaver, and Chebron:) *and hath annointed thee, with the Oyl of Shushon.* I cite it, the rather, because it is, not only, *To the most excellent Majesty* (which we read, in this Psalm, and in *Daniel*, and several times in *Luke*, and the *Acts*:) but a *Song of Jedidoth* also; as the 84; and Both, are to the *Bald*, *Cold*, *Frozen*, *Crackt*, and *Croaking* Sons of *Korah*; (Cursed, and swallowed up into the Pit; and yet His sons became the *Sweet Singers of Israel*: as we shewed before, in Asaph, *Heman*, or *Jeduthon*, and the Genealogy of *Samuel*:) And also, upon *Sushanim*. Which may Bring us to *Shushan*; and to the *Gate of Shushan* also, leading to the Temple: from the

Myſtery and *Hiſtory of* Heſter. *And* ששנים, in loweſt reckoning, is 700: But, as the Mazorites, 1260. of which again, in *Daniel* and the *Revelation*.

Mor, (*Myrrh*, and *Moriah*;) *Aaloth*, *Aloes* and *Tabernacles*: *Kaſſiah*, (Mount *Caſſius*, or the End and *Corner*, of the Land of Promiſe:) *Kings Daughters*, *be Kirotheca*, (for either Hand:) But *at thy Right Hand*, *thy* Bedded *Wife*. שנל 333: juſt half to 666. As the *Full Moon* is Half to the *Change*: Or the *New Moon*, Half to the *Full*, which is made in 333. hours. As the whole Courſe of the *Moon*, from the *Sun*, Thither again, in 666 *Hours*. Her *ſtay*, under the *Rayes*, (on both ſides) May be 3 *Dayes* and *an half*: Under the *Sun*, or Shadow of the *Earth*, (between her, and the *Sun*,) Three hours and an halt: the Duration of that Eclipſe, (which operates, as many *Months*, or *Years*, *As* it was *Hours*, they ſay:) and Her Wandering alone, from the Sun, Three Weeks and an Half. But of Months and Years, we muſt ſpeak again; and of *All* Prophetick Numbers in Scripture; in a *Private Character*, If God pleaſe to enable. But why, is ſhe called *Shegell*? Even as *Alma*, (whence *Olam*) ſhe was *Hidden*, *Vailed*, yea, and *Captive*, or Gaoled alſo; *Rouled*, and *Tumbled*: So is the *Moon*: ſo is Iſrael: and ſo *Shegell*. But Now, She is to *Rejoyce*, *with Joy unexpreſſable*, *and Glorious*; becauſe *She Loveth One*, *She hath not yet ſeen*, *or can ſee*, *being in Light Inacceſſible*.

All this, is שנל: ש ſhe which, גרה *was Led Captive*, *Gaoled*, *Veiled*, *Unveiled*, and *Shorn* alſo; גלח and גלב, *Glib*, *Glick*, *Lick*, and *Like*: גיל *Smile*, *Simile*, *Sembled*, or *Diſſembled*: (as the Engliſh *Guile*, and *Guild*, and *Gilded* alſo; and *Gul'd*, and *Gulled*:) and גול, *Exult* and *Rejoyce*, or *Glee*, and *Glee'd*, *Glad*. And גלל, to *Roule* and be *Tumbled*, as *Gallile* of the Gentiles: and *Gilgal*, where he *rouled away the ſhame of Iſrael*. Alſo, the *Wheel*, or *Orb*, or *Sphere*, of the Sun, or Moon, or Heaven: And the *Skull* of our *Head*, (which we often compared to *Heaven*;) as we ſee in *Golgotha*, the place of a *Skull*, in our Saviours Crucifying. And *Heaps* of Sand, and *Waves* of the Sea; and *Roulings* of our *bowels*: Which we compared, with the *Sea*; and the

the *ſprouts* of the *Earth*, with the *Thoughts* of our *Heart*. As, we found in the Bible, and *Volumes* thereof; which the Jewes alſo call, *Gillajon*, and *Megilla*. Eſpecially the Five *Volumes*, or *Rolls*; As they call the Little five peeces, (which they joyn to the five Fifths of the Law, Or *Pentateuch*:) the *Canticles*, a Comment on This 45th Pſalm; and *Eccleſiaſtes*, the Great *Turner* and *Rowler*; *Ruth* alſo, with *Lamentations*; but eſpecially, the *Megillath Eſter*: which I have ſeen, preſented by them, in a very curious *Roule* and *Dreſſe*, as a Great Preſent. Theſe five Rouls, have All, the *Rowlings*, *Vailings*, and *Revealings*, or *Revellings*, and Rejoycings, of the *Church*, and *World* alſo; the *Body of Chriſt*. Shadowed, in *Heaven*, by the *Sun*, and *Moon*; in the Temple, by the *Tamid* and *Minha*: Or the Two *Alters*, *Courts*, Teſtaments, & Churches of God, Jew and Gentile: *Rachel* and *Leah*. And in our *Bodies* alſo; with our Eyes, and Ears of our Head (where our *Tongue* alſo, St *Iames unruly Beaſt*: the Tatler, or חוה the *Beaſt* alſo.) And ſomewhat Lower; As before. And yet again. Thus the *Suns*, *Chaſt* Caſing of the *Moon*, is called in Hebrew *Kiſſe*, or *Keſe*, (which the Engliſh ſound, as *Cheeſe*, (and *Cheeſle*, is כשיל) in Hebrew *Geeven*, as *Heaven*; *Hie-even*: and the Latine *Caſeus*, may be Hebrew.) As the Moons Caſing, כם, כסא, כסה, in Numbers 80, 81, 85. As in three Dayes and Half, are hours, ſeventimes twelve, or twelve times ſeven, (the *Full*, Number of *Reſt*,) juſt 84. As in כסר *Caſed*: a kin to their *Cheſed*, or *Chaſid*: moſt Tender *Mercy*, and *Gracious*. חסר is 72 (6 times 12.) and חסיד 82. As coming from *Chas*, or *Caſe* (to *Cover*, *ſpare*, and *Truſt*) *Ed*, which is *Ever*, *Witneſſe*, *Cloud*: in Heb אד (as Engliſh *Hide*) and ענן, both a kin to ענה and חנן. (As *Hanna*, and *Anna* of *Penuel* (as ſhe with *Peninnah*) a Widow of 84, after 7 years marriage: lived chaſtly at the *Temple*, *day and night*.) As the *Cloud* in, and upon, the Tabernacle: whence *Covering Sin*, *as a Cloud*. Which may be alſo חלד, 42. the juſt Half of 84: as if onely 3 *Nights* and an half. 3 times 12 and 6. which is juſt 6 times *Seven*. And although the whole Time of the *Moons Caſing*, or *Covering*,

(under the light of the Sun; which in other Planets, they call *Combuſtion*,) may be 3 whole *Dayes and an half*, or 84 Hours: Yet ſeeing *Night*, is the *Moons* Walk, or *Rule*, rather then the *Day*; and, that 12 Hours, are ſo clearly ſignal, both in Day, and Night; one might believe, This *Cled*, or חלד, of 42 Hours, may be the 3 *Moeds*, and *an Half*, or 3 times 12 and 6. As a *Meaſure* to All the Reſt. But we may begin much Higher. Yet, in *whole Numbers*; there is none, till 7, that is made, of any, 3 numbers, and an half. As, 3 times 2, and 1. we find it no *lower*, but in *fractions*: as 3 and an half. But in *whole Numbers*, 7 is the firſt, ſo made, of 3 and an Half. Which is therefore, *Meaſure to all the Reſt*. As the *Schools*, rightly taught us, of every Firſt, in its *kinde* (which is *Min*, in Heb. from *Mana*, to number, *Mani* and *Mina*.) And, it may be, there is no Number poſſible, to be made of any 3 numbers, and an Half; But onely Seven: and Thoſe which are made, of 7. which may haply, lead us, into the *Powers of Numbers*, more then we yet believe. In a word, *That Number*, can be made of none, but *Even Numbers*: e's in *Halving*, we muſt fall to *Fractions*. What ſhall we ſay then? Are *Odd* Numbers, for *Heaven* (As the very Poets taught us; *Numero Deus Impare Gaudet*: Being, the onely ſimple Numbers, as was touched before in 3:) And *Even* Numbers, for *Earth*? And 7 the firſt Number, in which, *Heaven* and *Earth*, do meet, and are Reconciled? And the firſt, made of any, Three whole *Numbers*, *and an Half*.

The next, is 14, (for, 10 and an half is a Fraction:) As famous for the *Paſſover*, to *Iſrael*; as 7 for the *Sabboth*.

To *Iſrael*. I ſay; for when they did not *enter* His *Reſt*, and keep His *Sabbath*, (or firſt ſeventh) as they ſhould have done: in great kindneſſe, he prepared, or ſanctified the *next Sabbath*, for Them. On the fourteenth day, of the *firſt Moneth*, for their *Paſſover*. And for their *Vnclean*, or *Travellers*, (which God did own, and encourage, as in *Strangers*,) a *ſecond Paſſover*, on the fourteenth day of the ſecond *Moneth*. But, in the *New Jeruſalem*, or That, deſcribed in *Ezekiel* 45, The *Sanctuary is cleanſed*, and the

Poſts

Posts of the House, and Gates of the Court also, (with the Corners of the Alters Settle) are sprinkled with Blood; On the very first Day, of the first Moneth (So quick will he be, in Cleansing his House!) And Then, on the very first Seventh Day, of the first Moneth, a Sacrifice is ordered, and offered; for All, and every One, that Erreth: As also Heb. 5. 2. And (least This, might leave out Any; He addeth also,) For Him, whoever, that is Simple, or Seduced פתי (Even as English use the word Pity, and a Piteous Simple Creature) which is just 490. [as in Daniels Weeks.] from פתח [both in Greek and Hebrew] to lead one, in, or from, ones Path: and פית [as in Greek also,] the great Seducer. Which I may not English, Though, a kin to פוח, and פוך, and כול, [both full, and foul, and fool: as well as folly, and folium, Faba; sed abstinendum est a fabis:] and to פוק, and פוץ, and פוש: Yea and פון also: Though, it be often, used in a good sence; as to pun, or pound, or ponder ones path: as Caleb was of Jephunne: much a kin to פנה fane, and faine, and &c.

What ever Time, This in Ezekiel, may intimate; It seems to lessen the great work of Aarons Family; and sets up the King, or Nasi: [Is it not the time of Melchisedech?] who, he saith, shall no more oppress the people: Yet, They shall All be His, and for Him: and but an Offering, for him. And upon him, it shall be, to order, or offer, All the Oles or whole offerings; and Minhaes; and Sack also, (the Drink offerings) In the Haggings, or feasting dayes, and New Moons; and Sabbaths; In All the Moeds of the House of Israel. He, shall Doe, (cum vitulo faciam,) the sins, and sin offerings, and the Minha, and the Ole, and Solemn Salems, in the Ever, of the House of Israel. As if Jerusalem it self, were but ירו שלם, Jeru Salem, They shall see peace. When the first stone was laid, they cryed Grace, grace; But now, Peace also: Grace and Peace. Grace of our Lord Jesus Christ, and Peace of God, that passeth, All Passovers, and all Pentecosts also; with All understandings; shall preserve and keep your hearts, (first, and then) your Minds also; Through Christ Jesus: and no wonder Then, the next words be, Finally my brethren. Yet a little while, and it shall be

be, *Eternally my* Brethren. For, *Your Fathers good pleasure is, to give you a Kingdom.* And you shall *see Eye to Eye*: Grace *and Peace also.* He hath willed it, and through His Grace, We will it also. Say, *Amen*; and say it Boldly: Yet with Reverence. *Kiss him* also, but *with Reverence.* Concerning *his Sons and his Daughters, Ask him*: (They are All *Princes*, and you must but Ask, of Them, or for Them:) But *concerning the Works of his Hands*, you may *Command.* Be *of good cheer, He calleth you.* And staieth for you.

Unaware I am carried Back, by the *Hand*, to the Number 14. For, just so many, are in the Hebrew word, for *Hand*, which is *Jad*; (It *shall Cast*, and *It shall Bless*: As in *Juda.*) The same letters and numbers, are in יד *Day, Sufficient* (*for the Day*, is the *Bread*, and Good, and *Evil thereof.*) And *Shadai*: *who is still Sufficient.* And how near akin *Jad* is to *Jah*, (14 to 15:) we may come to know, when we also see, how near, the *Lamb* or *the Goat*, of the 14th *Evening*, was to the *Lamb* also, of the 15th *Morning.* And both, and All, to the *Holy Lamb of God, that beareth away the Sin of* (the *Lambs?*) *the World!* This was yet at *Bethabara*, the House of *Wrath*, and beyond *Jordan*; but also, the House of That, which must, *Pass Over*; yea and *Pass away*: (which is *Wrath*, in Hebrew,) *Before the sun go down*: and the Cursed, Hanged Ones, must then be down also. *The next Day*, and next, and third, He came also: *But I knew him not*; but had read in *Esay*, that *the Spirit must Rest upon him*, As a *Dove* (or *Master of the Wing*) on a *Branch*, or *Natsar*: But, Now I *saw, and bear Record.* Here is is One *Witness*: and when He was *Taken off*, Then Christ followed, for His three Dayes and an Half also, (of which we ought to speak again:) and then comes *Stephan* (the Crown, to the Conqueror:) and then *Paul*, a *Witness* with a *Witness* (or a *Martyr*:) But after, Three Dayes, being as Dead, or *Blinde*: and then recovered by *Ananias*, *the Lords Grace* (But where is Poor *Saphira*? We may finde Her also.---*And thy Eyes from Tears*; *for there is Hope in the latter End.*) And yet, All this while, but *Saul* (1000 years after *David*:) and *Ananias* sent to the house of *Judas* also, to seek *Saul* (as we saw before:) and *Saul* of *Tarsus*: a City

Built

Built by Lascivious *Sardanapalus*: or by others in pursuit of *Io*, Turned to a *Beast* they say: and now a *Beast*, must be recovered: As the sound may hint. As *Tauros* (And Mount *Taurus* Thereabout began, to all the East:) which from שור is Syriac תור or תורם (just 666.) As *Tyrus*, *Tyras*, *Thrace* & *Threscos*: how near to *Japhets Tiras* תירס? who shal be perswaded yet to *dwell in the Tabernacles of Sem*, in this Feast of *Tabernacles*. But *Paul* is now at *Damsack*: *Blood-sucking* or *sacking Damascus*. Though it had *suckt* the *Blood* of Righteous *Abel* (as they say, There slain:) yet It had also an *Eliezer*, *my God Helping*; and a *King*, *anointed by Elisha*, *God Jesus*. For, *Damascus also* must be *Menuha*, as we saw before. And the Prince, that carryed the Heavy Doom to *Babilon* it self; was *Seriah*, *the Lords Sir*, and Servant, *Son* of *Neriah*, *the Lords Light*; Son of *Maasiah*, the *Lords Trust and Refuge*: And he went with *Zedekiah*, *the Lords Justice*; to *Babel*, (which is *Lebab*, our *Heart*, Turned *Backward:*) in the Fourth year, or after Three years and an Half. And this *Seriah*, was also *Menuah* (from *Noah*, *Rest*,) a *Meek and Quiet Prince*. As Christ speaketh, of *Moses*, and of *Himself*. *Rejoyce O Zion*, *For thy Prince is Meek and Lowly*: *which with God*, *is of Great Price and Value*: As Saint *Peter* speaketh. Who yet, struck down *Ananias and Saphira*. But this *Boanerges*, must become a *Barnabas* (*Ye know not what spirit You must be*:) And *Barnabas* Took *Saul*, and *knit him to the Church of Christ*; who sent him back to *Tarsus*, (his Native Countrey: As *Israel* to *Babylon*, the *Hole*, or *Pit*, *whence they were taken*, and *called*:) And then was *Great Peace* and *Comfort of the Holy Ghost* (for, *Jerusalem* it self was *scattered*) *through All Judea*, and *Samaria*, and *Galilee of the Gentiles* also: the three Regions, of *Heaven and Earth*, and the little *World* also: as we have touched divers times. And Then, *Peter* also, must come down, to *Lydia*; [as alluding to *Lud*, with *Tarsis*, and *Ludi*, and *Lydia*, [Saint *Pauls* Convert] of *Thiatire*, *Divine Tyre*, or the *Sacrificer*: For, Her Hire also, must be *Holinesse*, *to God:*] and *Sarran*, *Tyrian*, or *Sharon*; of which before, with *Carmel*. For, That also, must *blesse Him*: and *Hermon*, the *Cursed Hill*. And *Tabor*, the very *Navel* of the *Belly*, or

the

the *Lower Waters*. Here must Christ be *Transfigured* (an Emblem of this Kingdom:) and Then must cast out the *Foul Spirit*, which so Mastered *All* his *Apostles*: Till Himself came down, and found the people, in a very hot dispute, with his *Apostles*, about a Devil, they could not master. *And yet*, at his going up, He had given them *Power over All Unclean spirits*. But This was *Beelzebub*, it seems, the *Prince of Devils*, with his *Legions*: (Every one 6000, and 666 also, If a great *Author* besides *Hesychius*, do not deceive us.) *A* strange spirit! with Three Epithites, in Three Evangelists. *As* if *Cerberus* with his *Tripple Throat*. The *Devil* in the *World*, Or *Utmost Court*; and *Antichrist* in the *Church*, or *Temple*: But the *Old Man*, in our *Heart*. There the *Dragon*; Then, the *Beast*; and the *Image* of the *Beast*; and the *False Prophet* also: directly opposite to *God*, and *Man* (who was made to *Rule* the *Beast*) with the *Image of God*, *in Man*, or *God-Man*: and the *True Prophet*; *the Holy Ghost*. See *Ja.*3. 16. 1 *Cor.*3.3. *Rom.*8.6.

But How long? Ever since there was a Childe. In the *Waters Above*: *As* the *Crossing Serpent*; which we shewed before, in *Shemes*, *Samson*, and his 12 *Labors* also: through the *Zodiak*, full of *Beasts*: *Aries*, *Taurus*, *Cancer*, *Leo*; worse.

In the *Earth Below*, Even in Paradise: The *Serpent*, the most *subtile Beast*, and Head of all *Beasts*. Turning *Isha*, into *Eva*, חוה. Before whom, *Adam* only conversed with *Lilith*, the *Nights Darkness*, and *Dreams*: which the Jewes call the Mother of Hobgoblins; and make a white Circle, with *Chuts* Lilith: *Out Night*. In the Waters Below, *Leviathan*, and *Tannin*, the *Dragon*, in the *Great Depth*, or *Bottomless-Pit*, as *Esay*, 27. with *Iob* of *Behemoth*, *Leviathan*; and the *Revelation*. But, He shall be cast out, of *Earth* also, as first he was out of *Heaven*: Whence he fell, *like Lightning*. Though That, but as a Prophecy, before *Apoc* 11 and 12. Which brings up the Kingdom of Christ with *Casting out Satan*. As Christ also said; If I, *by the finger of God*, *Cast out Beelzebub*: *Then know*, *the Kingdom of God is very near you*. But you must say, *Let it Come on Earth*, *as it is in* Heaven. Where yet *Satan* came, among the Angels, to accuse and resist the *Brethren*: as, we may find in *Job*, with *Dan.* & *Zech.*

But

But at our Saviours coming from the Mount; All the three Foul Spirits, shall be cast out. Yet they may Tear us first, and leave us as Dead: But for Three dayes and Half, and Then, *Come up hither.*

And the Father said, with Tears, *Lord I believe, Help thou my Unbelief.* Being told, that *All things*; even All things! *are possible to Him that Believeth.* *The same Works, Yea and greater Works: For I go to my Father.* And a Grain of True Faith, can remove *This Mountain* also: (where, I was transfigured; while *Peter* would have built three *Tabernacles.*) *Howbeit, This strange*, and strong, and last kinde of *Devils, go not out, but by Fasting and Prayer.* Yet, They had Oyl; and so raised the Sick; and laying on of Hands, Cast out Devils. For it was, and still is, and will be, and appear, a very Mighty Name, of *Jesus* of *Nazareth.*

And *Peter* at length coming to *Japho*, the old Town of *Japhet*, Who began it before the *Flood*; (as hinted in Heathen Authors:) Having first healed *Æneas*: *Æneas*! And after eight years. By the same Name, by which Himself, and *John*, had cured the Cripple, at the 9th *Hour*, the *Time of Prayer* (As to *Cornelius* also, the first fruits of the Gentiles:) He findeth *Tabitha*, *Dorcas*, a Doe, or a Goat (which in Hebrew and Syriac is also *Saphira* צפירה:) and Raiseth Her also from the Dead. A greater work, perhaps, than curing a *Daughter of Abraham*; whom *Satan* had *Bound*, Lo, and Behold, *these* 18 *Years.* And another, with the *Bloody Flux* (of which before,) for 12 years. And a *Third* (*Talitha*) 12 years old.

Here are three *Twelves* and an *Half.* And a man at the Pool of *Bethesda* (the *House of Chesed, Tender Mercy,*) 38 *Years.* Here are three *Twelves*, and two also; for a *Chetsi*. Which I note (the rather) because, it was first shewed *Abraham* (in a Map) that his Friends, and Tenants of Promise, and *Sodom* also, must *serve the four Monarchs*, 12 Years. And not be delivered till the second after the 12. or second *Sabbath*, which is the 14th *Years*; (as *Assyrians* broken in the 14th year of *Ezekiah*) as the 14th of *Genesis.* And the 14 Teeth of either Jawe, may represent *Years* also; as we shewed before, from *Shinim*, Teeth; and *Shenim*, *Years.*

Where we touched the *Turtle*. and the *Pigeon*, (as the two little Witneſſes) preſerved undivided (which is their only way of ſafety,) between the Divided *Heifer*, and the *Ram*, and *Goat* alſo: and All, of Three years old. And Then, the *Fiery Furnas*, and *Great Horror*. But at *Evening*, or *Sun-ſetting*, God ſpeaketh to him, in a *Viſion*, which he ſaw not, till he had ſaid, to the King of *Sodom*; *Thou ſhalt never make me Rich*. And *After Thoſe words*, *God came in a Viſion, and ſaid, Fear not Abraham, for, &c.*

And they brought him to an *Upper Chamber* (it is oft ſpoken of, and ſhould be marked:) where the women were, and ſhewed the Coats of *Dorcas*. For, ſhe alſo, loved us, and helped to build us a *Tabernacle*. As we touched before, in the *Curtains*, or Coverings of *Goats-hair*, and *Badgers-skins*.

But *He put the Women All out*: (O Woman, what have I to do with Thee? And *Touch me not, for I am not yet Aſcended*!) Which he had learned alſo, from Him (that ſo Acted, before Him, and *James*, and *John*; which were *His three VVitneſſes*, generally:) Who put them All out, and cryed, *Talitha Kumi*. May it not be, *Riſe up the Third*, Day, or Year, or *Moed*? As They ſounded the Hebrew שלשה, שלש, 630. 635. and שלשם in leaſt reckoning, 670. or 680. But as the *Mazorites* reckon, 1230. or 1240.

But *Peter*, prayed, and cryed, *Tabitha Kumi*. And *Tabitha*, may not onely ſignifie a *Goat*, or *Beaſt*; but may lead us up alſo to *Tebeth*, the Great *Ark*; with All the *Beaſts* in it (as in *Peters ſheet*,) with *Fowles of the Ayre* (which at length ſnatcht away, the *Good ſeed of the Kingdom*:) and *Creeping things* of the *Earth* alſo. But the *Fiſhes* were not *Curſed* (that we read,) or drowned, in the *Flood*: (I ſay not any kinde of *Angels*, in the great Ocean, or Bottomleſſe Pit:) Though They are Threatned alſo, in *Zephany*; For, there ſhall be *No more Sea*. But in the *Flood*, they were as ſafe, as in *Noahs Ark*, or *Peters Sheet*; Teaching Him *To call no man Common or Unclean*. Which leadeth him to *Cornelius*, That *Horn*, or Beam of the *Sun*, with his *Spire*; or *Spirall Line*, called *Italick*; or *Latine*: of which before.

May

May I add, That *Japhet*, the Great *Japetus*, coming to *Japho*, that *Fair* Heaven, as it ſoundeth; (before he ſlipped out his ſons, to *Kittim*, and *Rodanim*, with other places about *Javan*, or *Jonia*:) might leave ſuch Characters of the great *Tebeth*, or *Arck*, behinde him; as might give occaſion to this Name of *Tabitha*: And alſo to that famous Hiſtory (through all Countries; but *England* eſpecially) of a great Kings Daughter, There delivered, by a valliant Prince (that is old enough to be Grandfather to their great *George on Horsback*) *Killing the Dragon*; or the *Serpent*, that was ready to devour her. But the *Earth* opened her mouth, and ſwallowed up the *Flood* (which the *Dragon* caſt out:) and *Helped the Woman*, who was Thence carryed (with the Roman Eagles wings,) to the Wilderneſs; As out of *Ægipt*, for a *Time*, and *Times*, and *Half*. Or 1260 dayes. Which we muſt touch again, in the Cloud or *Cheled* חלד of 42.

And That, it may come up, to *Dorcas* alſo; Is there any Hiſtory more famous among the Eaſtern Nations, Then That of *Semiramis*: the Mother of *Babilon*, [or at leaſt the Nurſe of] *That Mother of Fornications*; and *Things offered to Idols*; and All *Idolatry*? Was not Her mother called *Athera*? *Atera*? *Atra*? The *Beaſt*, in Greek and Syriac? As alſo *Atargat*, *Adargat*, *Dargat*, *Darcat*, and *Dercet*, or *Dorcet*? (as in Engliſh alſo:) whence *Dercas*, *Dorcas* [and *Draco*, the *Drake*] from דרקא And the Poets made her *Fleſh*, and *Fiſh*, [as the *Mermayd*] to be Mother, to the Syrian God, or Goddeſs, *Dagon*: ſpeaking a *Fiſh*, or a *Gudgeon*; or a *Dogfiſh*; and a *Cod*, As the Engliſh call a *Fiſh*; and ſomwhat elſe alſo. Though more modeſt, than Others, ſwearing *Kadzo*, Catzo, Cazza. Which, the *Italians* underſtand.

But the Old Syrian *Dercat*, having loſt her Basket of Flowers, and ſomewhat elſe, they ſay at *Joppa*, threw her ſelf into a Lake, [which they ſhew at This day; as alſo the Reliques of the Monſter that would have ſwallowed the *Virgin*:] and There delivered of a Daughter, Nouriſhed by a *Dove*; [the *Aſſyrian* Banner; and the *Syrian* Goddeſs:] called *Semiran*: Or *Semyrian*: *Kept by a Dove*. As *Samaria*; *Kept by the Lord*. But that Dove might carry her

ſelf with a Letter [as the Cuſtom ſtill is] to *Babilon*, or *Nineve*, much ſooner than *Semiramis*.

But who ſeeth not in This alſo, ſomwhat of *Ionah* the *Dove*? from *Ioppa*, *Tarſus*, carried to *Nineve*? With worſe, & yet Better Newes, than the *Dove* brought to the old Te-*beth*, or *Noahs Ark*. Which might eaſily be the Mother to Many of Theſe: and others that in ſeeking *Miſtreſs Io*, followed a *Beaſt* ſo long, that they left the *Image*, *Name* and *Character* of the *Beaſt*; where ever they came. As at *Thebes*, in *Beotia*, and All the *Thebes* or *Theves*, in many other places. So that *England* alſo, hath its Beeves and Theeves, *Theive Mutton*; and many other *Theevs*; or *Beaſts*: Of which I have yet much more to ſpeak when I come to *Lilith*, or *Eeve*, [as Engliſh call the *Night*, as *Even* to the *Day*:] which was *Eva*, *Luſt*, and Contention, [as God may allude] and חוה the Tatler, and *Beaſt* alſo; or *VVoman on the Beaſt* in the *Revelation*: called *Chave*, חוה, the Mother of All *Animalls*, or *Beaſts*. And the Woman in the *Epha*; *Iſha*, *Eva*, *Epha*, carried to *Babilon* in *Zechary*.

But *an Angel in the Sun* (that great *Cornelius*) gathereth All the Fowles of Heaven, in the *Revelation*: But in *Ezekiel*, (after his promiſed Covenant of *Peace*, and cauſing *Evil Beaſts* to ceaſe;) All the *Beaſts* alſo are called to devour *Beaſts*; But *Lambs* alſo, as well as *Rams*, and *Goats*, and *Bullocks*. Yea, and in *Jeremy* 12, All *the Beaſts of the Field* are called *to devour the Dearly beloved of his ſoul*. For, *All Fleſh ſhall periſh*: As, was cryed by the *Voyce*, before the *Fleſh of Chriſt himſelf*: Which *Profited ſo little*, that Hence-*forth*, He cared, to *know it no more*.

In the *Revelation*, They are bidden, to the Feaſt of *Fleſh*; but onely of *Men*: and of No *Beaſts*, *but Horſes*. (which may come to be little uſeful ere long; when *Iſrael* muſt cry, *We will not ride upon Horſes*, but the *White Ones*, in *Revelation* 19. 14.) And their *King*, was in ſpecial forbidden to *Multiply Horſes*. Which have oft in Scripture, ſome Character of *Wrath*: as of *Luſt*, and *crying Aha*, to the *Trumpets*, and *Day of Battel*. That I mention not the *Horſes of the Sun*; and *Their Fleſh*, *like the fleſh of Aſſes* (not accepted; but Redeemed, or his Neck broken; till our Saviour

Saviour rode, upon the Asses *Colt*; of which before:) *and their Issue, like the Issue of* Horses, in *Ezekiel.* Where also, the conclusion is, *You shall drink Blood, till you be* Drunken; *and eat* Fat *at my* Table (although all Fat, and Blood, were still forbidden to be eaten:) *But of* Horses onely (and no other Beasts:) *with Mighty men; and All men of War.* All men of War!

And in the Chapters following, of the *New Jerusalem*, we have many *Rams*, and *Goats*, and *Bullocks*, *with Acceptance*, at his Holy Altar. As we saw before, of *Kedar*, *Nebaioth*, and *Ishmael*: As the *Ram* in the Thicket, instead of *Isaac.* And the Passeover might be of *Goats*, as well as *Lambs.* Every Master of the poorest Family, might bring his *Lamb*, or his *Goat*: as well as the Richest. And the very *Romans* learned to know, How many Men, were in *Jerusalem*, by counting 10, to a *Pascal Goat*, or *Lamb*: as we touched before.

And as the first Altar was Dedicated, with 6 Wagons, 12 Oxen, 12 Bullocks, 12 Rams, 12 Lambs, and 12 Goats, for *Oles*: But for *Salems* 24 Bullocks, and 60, both of *Lambs* and *Rams*, and *Goats*; with 12 Chargers, 12 Bowls, and 12 Spoons of 120 shekels:

So, As soon, as ever the *New Altar* is made, in *Ezechiel*, It is sanctified with a *Bullock*, on the first Day; and a *Goat*, on the second: with another *Bullock*, and a *Ram*, in the third place. Yea, and 7 Dayes together, with 7 *Goats* also; for sin offerings! *And on the* 8th Day *after*, (as alluding to the Christian Sabbath) *and so forward*, the Priests shall *make the Oles, and Salems; and I will accept you, saith the Lord God.*

Then comes up the Prince, the *Prince!* Above All the *Priests*! And He may Sit; and He may Enter (only) where the Lord did Enter. And the great complaint is of *Strangers*, Polluting the House, with *Blood* and *Fatt.* (See also, Chap. 34. 16, 17, 20, 25, 28.) And the *Levites* that ministred before their *Idols*, They must stand at distance: and must not come near to execute the Priests *office*: or the *Holy Place*: But his Hand, is *lifted up*, that they shall *bear their shame, and their Abominations.* But the sons of *Zadock*

dock (the *Righteous*!) that kept the charge of his Sanctu-
ary; when *Israel* went astray; (and *Jeroboam*, made
Priests, of the lowest *Common-People*; and turned the so-
lemn *Moed*, of the *Seventh Month*, of *Tabernacles*, to an *Haggag*
Feast of the 8th Month; and set up Two Calves, for *Aarons*
One:) *They shall stand before me.* As the *Standers*, or
standing Men, in the *Present Tense* (though *Dan.* 11. 2. may
seem *Future*; but it is Prophetick Language:) and *They shall*
Offer, the Fat and the Blood. And *They shall keep*, or watch,
my Watch. And *They shall teach my People, between the Holy*
and Prophane; and cause them to discern, between the Clean
and Unclean. (How gracious a Promise!) And in *Judge-*
ments, They shall judge, according to My Judgement. And
shall keep My Lawes, and My Statutes; In all My Moads. And
shall Sanctifie! My Sabbaths! Sure, at least, *Christian Sab-*
baths: (if not even, in the *New Jerusalem.*) As also, *Ne-*
hemiah, and *Ezra*, very zealous for *Sabbaths*; after the re-
turn from *Babilon*, to the Type of *New Jerusalem*; after
the *Babilon*, of the *Revelation.* And to the strangers also
(of all Nations,) *Esay* proposeth the *Sabbath*, as the great
Seal or Character of the Covenant: by which they should
come *to Delight in God*, (How sweet a Promise!) and *To*
Ride on All the High Places! which so many stumbled at!
And *To possess the Inheritance of Jacob*: Even *Jacob*! Whose
Blessings, were *Above all the Blessings of his Ancestors.* Com-
pare *Esay* 56 and 58.

And ye shall give them, No Possession, in Israel: I am Their
Possession; Their Inheritance. But they shall eat the Minha,
and *the Sin and Trespass-Offerings*: and the *Cream of Israel*
(or *Cherem*) *shall be Theirs.* And the First (or *Resit*) of
All the *Biccurim*, *First-fruits of All.* And every *Heave-*
Offering of all your *Heavings*: or of all your *Romings.* For
it comes from *Rom*, to *Heave*, or *Ramp*, or *Rome.* As *Na-*
hor (by his *Concubine*, *Reuma*) begat *Pride*, and *Slaughter*,
Oppression, and *Tax*; a strange *Beast.* Gen. 22. 23. And as
רומיה, So also, תרומה the great *Heave Offering*, is just 666.
and תרומתיכם 1676. *And the Resit of your Heresis*
(תריסתיכם 1770:) *You shall Give; to cause a Blessing to*
Rest upon thy House, which will else Return away, If *The*

Son

Son of Peace, be *not in it*, The word here uſed, is *Titte-nu*, or *Tithtenu*. As before we noted, in the great Command, of *Giving to the Levites*.

Though I ſay not, from *Tenu*, *Tithtenu*, may come both Engliſh *Tithe* and *Ten*, and other *Nethinims*, or *Gifts*, (as Chriſt calleth them) *to the Altar*. Which they called *Korbans*; As *Offerings to God*: Whereas, they were but *Gifts*, and muſt be *Left upon the very Altar*; till the pooreſt Brother, had forgiven his *Treſpaſſers*. A ſweet word, to be preſſed alſo, with Reverence, on Chriſt Himſelf our Great *Brother*. Who ſaid, You Tithe *Mint* (*akin* to *Mind*) and *Cumin*: *but neglect the Greater things* (*of the Law alſo*;) *Faith and Love*. As a Proverb, to the *Jews* alſo. *In Nehemy*, the people Sanctified to *Levi*, and He to *Aaron*, paying Tithes: But, at the *Riſing of the two Witneſſes*; the *Tenth* (*of that City*) *fell*. We need not Go to *Rome*: It may be the *Tenth*, or *Tithes*, of *Jeruſalem*; In that very Chapter, called, the *Holy City*. Yet, the *Great City*, is *Sodome* alſo: (as Eſay 1. &c.) and *Egypt*, where alſo, *Our Lord was Crucified*: and where alſo the Witneſſes muſt lye dead, three Dayes and Half. Which may be Compared with That *Tenth*, or *Tithe*, in Eſay 6. 13. That famous Chapter (cited in the ſix firſt Books of the New Teſtament;) For the Jewes Rejection, and Return again; by the *Holy Seed in them*: called the *Tenth*, (as *Uzziah* was to *Zedekiah*,) as alluding to the *Tithes and firſt Fruits*. Which will Then, be (as it were) *Rejected*, and *Fall*: *When* All, *the Fruits of the Earth*, ſhall be Gathered in, at the *Great Harveſt*; Or *Ingathering*: of which before, at the Feaſt of *Tabernacles*. Beginning at the latter end, of That 11th Chapter; at the *Seventh Trumpet*: in the Full, 7th. *Month*: When *All the Kingdomes of this World*, *ſhall become the Kingdomes of our Lord*, *and his Chriſt*, *who ſhall Then* Reign; *When* All, his Enemies, are made his Footſtool: *and They Deſtroyed*, *that Deſtroyed the Earth*. And Then, and not Till Then; *the Temple of God*, *is opened in Heaven*; and the *Hall of Moed*, with the *Ark of his Teſtament*, (or *Witneſſe*) *ſhall appear*; *and God ſhall place his Ta-*

ber-

bernacle among men. That Chapter, with the 21. 22.

It may be added alſo, that *Ezechiel* hath a ſolemn Feaſt of Tabernacles; with its *Bullocks*, and *Rams*, and *Goats* for Sin-Offerings, which he putteth before *Burnt-Offerings*, or *Minha* (which is here an *Epha*; where before, not Half ſo much: And 6, for One before, in *Oles*; on Sabbaths, and *New Moons*:) But not a word, that I finde, of any Feaſt of *Penteco ſt*. Which was Over, and fulfilled Then: As we ſaw before, in *Acts* the 2d. But the Feaſt of *Tabernacles*, yet to come: which is one of many Arguments that perſwade me *Ezechiel* ſpeaketh, of Times After, that Second of *Acts*.

Then he brought me through the Entry into the Holy Chamber for the Prieſts, looking Northward, as Thoſe of *Zadock* did: as we ſee in divers places. And in the very firſt Tabernacle, as Here alſo; the *Northern* ſide, is accounted the *Beſt*, Or *Higheſt*: Or *Firſt*. As the *South* is called, by God himſelf, the *Second ſide*. Whence alſo; *I will go up to the Hill of God*; *To the ſide of the North*. And in the Pſalms, *On the ſides of the North* (or *Sion*, North to *Moriah*; more perhaps, than Modern Maps make it:) And the Prieſt, in Offering the *Ole*, was commanded to the *North-ſide* of the *Altar*. And yet, as in *Ezechiel* alſo; the *North* was at Gods *Left Hand*: and *South*, at his *Right*. For, it is ſaid, That Here alſo the *Face* of the *Holy Place*, was ſtill towards the *Eaſt* (as before:) which ſhould be conſidered by All thoſe good Chriſtians, (though never ſo Old) that preſs for Bowing towards the *Eaſt*. Which (if it may be Lawful, in *Ezekiels Temple*) yet, I dare not preſs.

And behold there was a Place in the two ſides towards the Weſt-Sea. בירכתם. 1232. or 1242. For, the *Mazorites* note a *Jod* wanting. *Then, by the four Corners of the utter Court*; *In each a Court* (*with Chimneys, or Incenſe-Places*: קטרות or קטורות (from *Keturah*) 715 or 721:) Of 40 long, and 30 broad. 1200. *And there was a Tower* (טור) *round*, each of the four, and *Boylers under the Towers* or *Tires*, Attires, הטירות 630. But the Courts 100 long, and 50 broad, (as the old *Tab.*) to be compared with the 5000, fed by *Chriſt*, (as after by *Peter*,) rancked by 100, and by 50.

The

The ſtream *Eaſtward*, as *of Old*, the *waters* from under the *Eaſtern Threſhold*, to the *Right hand*, that is, *Southward from the Altar. And he brought me out the Track*, [דרך] *of the Northern Shaar*, or *Shoar*, or *Gate*, *& brought me round the Track without, to the outward Gate, the Track looking Before*, or Eaſtward; *and behold, Waters running out from the Right ſide. And in the Mans going forward with a Line in his hand, he meaſured* 1000, in, or *with a Cubit*; *and he brought me through the Waters*; *Waters of the Ankles.* אבסים. 191. or 751. and he meaſured 1000, *and brought me through the waters*; *Waters, Knees.* ברכים. 272. 832. [*As alluding to* ברכות *Fiſhponds* [as *Acts* 2.] *and Bleſſings.*

And he meaſured 1000, *and brought me through, Waters of the Loines,* מתנים. 540, 1100. *And he meaſured* 1000, *a River which I could not paſſe over, for the waters were Gay*, High, or ſwelling; *Waters of Soaking, Sacking, or Swimming,* שחה; *a River which ſhall not be paſſed over. And he ſaid, Theſe Waters going out to the Eaſtern Roule, and they go down upon the Plain*, or *Arabia.* הערבה. *And they bow to the Sea, and going out at the Sea, the Waters are healed.* And again, *They ſhall Bow to the Sea, and there ſhall be aboundance of Fiſh*; *and every thing ſhall live, where the River cometh. And Fiſhers ſhall ſtand upon it, Fiſhing from Ein to Ein*, [As they ſhall ſee, *Ein to Ein*, or themſelves in my *Eyen.* And theſe Fiſhers, or *Eins*, ſhall be to *Shoot*, or *Shut out*, (שטה) *Harms*, or *Charms*, or *Armes*, חרמים, or *Curſes*, or *Nets*, for ſuch *Fiſhers of Men*, and Souls from the *Dead Sea of Sodom alſo.*

And that it is the *Dead Sea of Sodom*, is clear, by comparing it with the *Great Sea*, verſ. 10. and by the places here named. *En Eglaim*, of the two Calves of *Aarons Cow* [as the *Jews* ſpeak] that firſt Calved *Eglon, the little Calve*; and at length, the *Great Eagles*, that ſucked, or ſacked the Carkas, when it's Spirit was Drawn out to *Pella*, or *Piell*, the Mouth of God. But they were bid to ſay, *Take away All iniquity, Receive us Graciouſly, and we will offer the Calves of our Lips.*

Engedi, The Famous Valley, where *Moab*, *Ammon*, and *Goats of Seir*, gathered againſt *Jehoſaphat*, the *Lords Judgement.* But the Valley of *Jehoſaphat*, [in the 4th day] is called *Beraca*, the Vale of *Bleſſing*; as we read in the 20. of the 2. of

the 2. of *Chron.* to be compared with the 3. of *Joel.* It signifies the *Fountain of the Goat*, or *Kid*, as the Engliſh render it. the place where *Saul* ſaught *David*, among the Rocks of the Goats; But he was ſafe in a Sheeps Coat: and Thence made the 57. *Pſalm.* And *Mical* ſaved his Life, by an Image with *Goats*, or Goats-Hair: And the Spouſes *Locks*, are as *Flocks of Goats*, more than once; as alluding to the *Hebrew Seirs*, both *Locks of Hair*, and *Flocks of Goats*, as *Seirits* of *Eſau*. She is not afraid of his *Left hand*, *under her head*; She is bid to feed *her Kids*, . and in *Engedi* findeth *Copher*. Some read it *Camphire*; But it may allude to the *Goats*, of the great Day of *Attonement*, which is alſo *Copher*, to *Cover*, *All Tranſgreſſions*; as *Solomon* ſpeaks of *Love*. *And Noahs* Ark was made of *Gopher*, and covered with *Copher*. And the very *Mercy-Seat* was called *Caphoreth*, and the Veile (by turning it) *Parocheth*; whence perhaps *Parochie*, *Pariche*, *Pariſh*. And the very Lake of *Sodom*, is famous for *Copher*.

The Prophet *Joel* cloſeth his Diſcourſe of *Judgement*, *in the Valley of Jehoſaphat*, with the Sun and Moon [or two Witneſſes] being darkned; and the Lords Roaring, and ſhaking Heaven and Earth, as in *Amos* and *Haggai*, and then the holy *Jeruſalem*, where no ſtrangers, in *Zachary Cananites*, ſhall abide, or paſſe through her, more. And than the Mountains ſhall drop New Wine, (the Vintage, and Feaſt of *Tabs*) and the Hills Milk: and the Rivers of *Judah* ſhall flow, as in Harveſt, *Joſ.* 3. 15. And a Fountain from the Lords Houſe ſhall reach through Jordan, and the Dead Sea, to *Sittim*. That notorious Vale of *Peor*, where their Luſt deſtroyed 24000, as the 24 Hours of the Day, and brought up a new Race of *Witneſſes*, both in Prieſts and Princes. For the old ones, were hanged up, before the Lord, and an *everlaſting Prieſthood*, and Covenant of Peace, ſetled on *Phineas*, for turning away the wrath of God by his Zeale, in ſlaying *Zimri* and *Coſbi*. Lies & Treaſon. For, *Had Zimri Peace. who ſlew his Maſter?* But *Sittim* alſo muſt be Healed by the Holy Waters; And it helped alſo, to build a Synagoge, or an *Ark*, made of *Sittim wood*.

And the *Sittah Tree*, muſt come to ſee, and know, and conſider, that the Holy One of *Iſrael* hath Created it, *as Eſay*, 41.

In

In *Zechary*, Thoſe Holy *waters* are parted *Eaſt* and *weſt*, to both the Seas; The great One in the *weſt*, and the *Dead Sea* of *Sodom* in the *Eaſt*; Which yet was before the Face of God, as the Temple ſtood. And the *Fire and Brimſtone* [as the Lake of *Soodm*] in the *Revelation*, were before the *Throne of God, and his Lamb*. As the Molten Sea, in the Temple. But it is ſaid alſo, there ſhall be no more *Sea*, (as no more *Curſe*,) but as a Sea of *Glaſſe*, (& *Harping*, which may allude to the Sea of *Cinereth*, the *Harp*,) which is ſeverall times in the *Revelation*, and the *New Jeruſalem*, as *Pure Glaſſe*; The laſt Reſolution of Bodies. And He that can make it rightly *Malleable*, or can *Manage the true Aſceſton*, or live on Hearbs, need not much ſoft Rayment.

But the Hie-places (גבאים) and the Buſhes, *Vitches, or Witches, Bitches or Beaſts*, בגאת: *and ſuch as ſhall not be* Healed, *ſhall be given for Salt*: For every one ſhall be *Salted with Fire*; and every *Fire Offering* [in the Law] *muſt be ſalted with Salt. Have ſalt in your ſelves* (*and let your ſpeech be ſavoury, ſeaſoned with ſalt*] *and peace one with another.*

And he cauſed me to turn [How Gracious!] *to the Lip of the River.* May it not be *Daniels River of Time*, alſo? where we have both the *Heels of Meſſiah*, [as *David* ſpeaketh, as alluding to *Gen.* 3. 15. and to *Jacob*, named from the *Heel*:] and the *Ancles* alſo, the words uſed for the *Ends of the earth*: with the *Knees and Loines alſo.*

In my turning, and behold on the Rivers Lip, *a Tree, mighty,* מאד; *on this ſide and that*, *And he ſaid unto me, theſe waters &c. And upon the River ſhall come up, on this ſide and that, Every Tree for Food*: [Are we not come to *Eden*, as in *Daniell* alſo? Where *Time* is called *Eden*; whence perhaps, the *Engliſh Then.*] *His leaſe ſhall not fade*, [as *Pſ.* 1. and *Jer.* 17.] *nor fruit be conſumed: For the Righteous ſhall be green, and flouriſh as Tamar, in the Hezrons of God.* They ſhall bear, in old Age, as *Tamar* did, [for *Judahs* Kid] after ſhe had ſtayed long for *Shela*, or till *Shilo* come. We track it in *Characters*, from *Joſhuah*'s fixing the *Ark at Shilo*, till it was Captive at *Gath, Ekron*, and other places; till *David* brought it in fear [for *Uzziahs* Death] to the houſe of *Edom*; And his Servants alſo, *Obed Edom*, bleſſed by it, or a Watcher and Singer to it; Till at

length it came to be ſetled in *Zion*, which God choſe before all other places of *Judah*, and *Jeruſalem*. As many Pſalms, ſpeaking of a *Temple* alſo, before that of *Moriah*, which muſt be made as *Shilo*: But *Zion* ſhall endure for ever, and in the *latter dayes*, ſhall be exalted above All Mountains; *And All People ſhall flow to it*, as if it were below them All. *It ſhall be new*, or firſt born, or *Firſt fruits*, בכר. *According to it's Moons or Months*; which are therefore to be conſidered. *For his waters from the Sanctuary, they are ſtill going: And all his Fruits ſhall be for meat, and leaves for Medicine; and healing of the Nations alſo*; as the Revelation addeth.

The Chapter endeth with parting that holy Land, among Strangers alſo. Strangers! All Strangers! that would come and ſtay There, till they had a Child: and then themſelves, and Child, and Children, muſt have a Portion of Land alſo, for a *Poſſeſſion*! that is little, *For an Inheritance* alſo, for ever; as much, or as well, as the Children of *Iſrael*. *In our Fathers Houſe is Bread enough, and to ſpare, and Land enough, and many Manſions: and it is a more Bleſſed thing to give, than to receive.* Amen. *Halelujah.*

And there ſhall be no more Curſe: But the Throne of God, and of the Lamb ſhall be in it. And his ſervants ſhall ſerve him, [and delight themſelves in God, as *Eſay* 58.] *and they ſhall ſee his face.* But O! His Heart! How ſweet! How Gracious! which no man ever did, or can ſee! But we may have the *Mind of Chriſt*, and ſhall come to ſee eye, to eye, *and know as we are Known.*

And his Name ſhall be upon their foreheads. And the Sons of Aaron ſhall put my Name upon the Children of Iſrael, and I will Bleſs them. Numb 6. And ſoon after, they *are* called *Men of name*, [even *Korahs* Company: Whence the *Sweet Singers of Iſrael*,] As the *Sons of God, and his Children.* And the *Revelation* ſpeaketh of *Names of Men*, and 7000 Names, and *Name* of the *Beaſt*, and his Character, or Badge and Livery; as of old on *Servants*, who yet had a note above the *Slaves*. Which may be diſtinguiſhed in Scripture.

But without are Dogs and Sorcerers, [to be compared with *Ezekiels* Caves, גאים, *and Ditches*, or *Witches, or not healed*]; *and*

and Whoremongers, and Murderers, and Idolaters; and whosoever loveth and maketh a Lye. As *Cosbi* slain by *Phineas*.

In the midst of the street, and of either side of the River, the Tree of Life [as at first in *Eden*: *Pleasure and Time*, which *Adam* fell into, by falling into pleasure, and must be recovered by Sorrow:] *Bearing 12 manner of Fruits*; or 12 Kinds, in *Hebrew*, *Min.* in Numbers 100. or 750. And *Minim or Minnim*, 140. 150. 700. and 750. *And yeilded fruit every Month*, 12 by 12, 144. As his wall 144 Cubits. And *Ezekiels Altar*, is 12 by 12, 144 Cubits. But it's settle, 14 by 14. 3 times 4 and an half. That signall number in *All Times*: and first in *Dayes* and *Hours*; as the measure to All other *Measures*. As the Cubit made of two *Zereths, or Spans*; each of which had three *Taps*, of four *Digits* apeece. So that every Cubit had 24 Digits, as the Day hath 24 hours. And if the *sacred Cubit* had an Hand-breadth more, of 4 *Digits*; than it will be 28 *Digits* in all, as made of two Hands, or *Jads*: and *Jad* is 14, as we saw before.

And although the *Jews* counted their Night alwayes Even, [as the *English* still call it *Even*, and *Evening*] to the Day: Yet besides the neerneſſe of their longest Night to 14 hours in Winter, they might ever have just 14 Hours, between their *Evening Minha*, and their *Morning Tamid*: and 7 more from This to That again. So that still 3 and an half; [which in whole numbers, are not lesse than 7 and 14] made up the *Moads* of the Ceasing, Resting, Hiding, or slaying *of the Witnesses*, both in Heaven and Earth: The Temple and it's Courts and Altars, *Sacrifice and Minha*, with the Two Lambs: And in our Bodies also, where our eyes and ears, or other witnesses, are bound, or laid asleep, *as Dead* [*in our Sodom also, where our Lord is slain*] for 3 *and an half*; during the Raign of the *Beast, of Night and darknesse, rising as smoak, out of the Bottomlesse pit, and slaying, or at least Laying, the Witnesses*, for 7 or 14 hours [we speak of *Dayes and Months, and yeares*, anon:] and then commeth the End. That is *Kets* (and *Chetsi*, my end, or half,) and also the Waking, or Rising and Resurrection: as also the Summer, following the cold nigh of the Year, or 3 Months and an half of Winter. And than cometh Harvest or *Kets-*

ir, as before] as Christ speaketh in the Gospel, & *Amos* 8.

And did not All these meet in *David*? That fulnesse of time also in his Generation! He was the 7th Son of *Jesse*, *my Essence*. As if God should say, in every 7 *My essence shall appear David*, that is *Love*. And *David* was also the 14 from *Abraham* as the 14th. 70 years. And דוד *is* 14. & it may be also ד and ו, 4 and 4, or 8. and דוד is also a neer Kinsman, as *Love*. And again, He was the 24 from *Noah*, *Rest and Love*: *As they shall Rest in my Love*: and דויד is 24.

And being the 24 and last hour of that great Day, he began another of 24 more, and setled all the 24 Courses we have spoken of, in the Temple. But of All his Times, and Turnings of his Hour-glasse, *Nods and Neods* also; that is *wandrings and Bottles of water*, in *Characters*, as God shall give to the Prayers of his people, so much wished and valued.

In the mean time we may remember what a Rest, and turn, and change, we found every 7, hour in the Sun, and Moons dayly motion, from the Evening *Horizon*, to the *Nadir*, Rising, *Zenith*, setting again. And as every 7 hour maketh such change in the day & night, so doth every 7th day to the Moon, (the great *Hebrew* Monch, that is *Reckoner* of Time;) and every 7 Month, to the *Earth* under the *Poles*, or places, that are most remote from the Sun: who is hidden 6 moneths from them, but returneth in the 7, and abideth 6 others with them, and departeth again for 6 more: and so goeth and cometh yearly, as infinite wisedome hath appointed.

And though there be a visible Change in the Moon, every 7 dayes, which we call *Quarters*; yet it is more signall in 14. made of 3 times 4 and an half, as we see in Full Moones, the *Moeds of Passover and Tabernacles* (that I speak not of *Pentecost*,) as an Emblem of that great *Change*, on the world, when having served the 4 *Monarchies*, *Twelve great years*, (as the 12 hours of Dark Night,) they shall be freed, and lightned again, in the 14. as we find in the 14 of *Genesis*. But by *Abrahams* Parting his *Enochs* by Night, As the Watches, and as *Jacob* also parted His Troops: And *David* His, to recover his Wives, and other Captives, after 3 dayes and a Night: *and the two Spies of Jericho returned after 3 dayes and a Night*. And the *witnesses*

ir

in the Revelation, and of Heaven, were not there, till Three dayes and a night, or on the 4*th. day, from the Creation.*

And as 14 dayes make ſuch a change in the *Moon*; ſo to the Earth alſo under the *Poles*, the *Moon* goeth and cometh in 14 Dayes, or half a Moneth, as the Sun in half a year: So that 2 Dayes in that Motion, are as a *Month*. The Moon moving 12 of her own *Diameters*, to the Suns moving One of his (as we touched before, in parting the *Day and night into twelve hours apeece*) And as we find 666 hours in the Monthly Courſes of the Moon, ſo the word, for 2 Dayes in *Hebrew*, יומים is, as the *Mazorites* reckon, juſt 666. *And after 2 Dayes, he will revive us*, of which again in *Hoſeah*.

And ſuch darknings or lightnings of the *Moons* face, by the Sun, or the Earths by the *Moon*, in 14 dayes, may ſhadow out ſomewhat of the 14 years, we ſpake of but now; which might alſo be carryed much farther. For *Jacob* ſerved 14 years for his 2 wives; the other 6 for Cattle. And *Jeruſalem* was freed from the *Aſſyrian*, trodden down in the *Holy Mountain*, (as we read in the 14. of *Eſay*,) *in the 14 year of Hezekiah*. who *alſo broke the Serpent*, and called it *Nehuſtan*, as a Type of Him that was to *break the Serpents Head*; to which *Eſay* may allude in ſeverall places, ſpeaking of the *Serpent*; and the Child daring to graſp the Serpent; and to play upon his Hole or Den. Yet that 14 year of *Hezekiah*, was full 7 years, after the ten Tribes were Captive, after 3 full years ſeige of *Samaria*, beginning in the 7 of *Hoſeah*, which was the 4 of *Hezekiah*; or 3 year and an half of his Raign, to be compared alſo with the ſeige of *Jeruſalem*, and all it's blows in the laſt of Jeremiah.

And *Ezekiel* had his great Viſion of the *New Jeruſalem*, in the 14 year, after the old City was ſmitten; and upon the 10th. day of the firſt Moneth, when the *Paſchall Lamb or Goat, was to be ſet apart*, 3 dayes and an half before his Offering at the Paſſover, on the 14 day, at Evening.

I have yet ſpoken little of St. *Matthews* 14 *Generations* (which I reſerve for our *Characters*;) or of *Pauls going up to Jeruſalem* and into the 3 *Heaven*, in the 14 year; or being freed from his terrible Tempeſt in his Sea-Voyage on the 14 day: when on the 3 day they lightned the ſhip, but loſt the light of Sun

and

and Starres many Dayes, till the 14 Night. *Act.* 27. 27. 33.

I repeat not that touched before, of the Common *Hebrew Cubit* of 6 *Taps*, or 24 *Digits*, and the ſacred *Cubit*, 7 *Taps*, or 28 *Digits*. As thoſe that have feweſt Teeth, have 28: ſo that either Jaw hath 14, parted by two watchers (which they call Doggs) between 3 Fours. As the *Hebrew Zereth* or *Span*, was made of 3 *Taps*, of 4 Digits apeece. As the old *watches* they ſay, were 3 in the Night, of 4 hours apeece; although the Goſpel, as the *Romans* reckon, 4, as of 3 hours apeece: And the 4 ſides of the Great City had 3 *Shaars*, or *watches*, or *Gates* apeece. And if the *Sacred Cubit* were 28 *Digits*; How like is their Hand, which is *Jad* and 14, to be half their Holy *Cubit*? As *That alſo which muſt be ſo revealed, and ſtretched out*, as we often read, *to deliver his People*, in the 14th *day at night*, or the 14 *Great Year*, (of which *again*;) As the *Temple witneſſes were reſtored again, in the* 14 *Hour, after the Dark Night of the Bottomleſſe Pit*, had put them out, or ſlain them, or at leaſt made them to *Ceaſe*, as our eyes alſo to *Reſt in darkneſſe*, till the *Day-ſtar* chaſed away the *Nights Darkneſſe*, and brought it's *Ketz*, or *End*, which is alſo the *Waking* or *Reſurrection*, as we found in *Daniel*, to be compared with *Job*, 38, *Luke*, 1. 78. 79. 2. *Pet.* 1. 19. *Reve.* 2. 28. and divers other places.

From 14 we come to 21, the next number made of 3 and *an half*, in whole Numbers. 3 times 6 and 3. or 3 *Sevens*: or 3 fourths, & half, of 24. bringing us to the Evening *Minha* in every Day, beginning ſtill at Sun-ſet: and to the Laſt *Great Feaſt*, of *Unleavened Bread*, after the *Paſſeover*: and to the or Great Hoſanna of the *Tabernacles*, the 21 Day of the Moneth; as an Emblem of Their Liberty, after the 20 Years Bondage, under *Laban*, again under *Jabin*, and the Arks 20 Years, ſo neer the *Philiſtines*. That I ſay nothing of *Solomons* being 20 Years in building Gods Houſe and his Own: and his Feaſt was 14 Dayes in the 7. Month of *Tabernacles*: Or of his 20 Cities given to *Hiram*, or of 20. ſmitten by *Jephta*; or of 20 peeces, the price of *Joſeph*, as 30 of Chriſt: or of the 20 *Cubits* of the Curſing *Roule* in *Zachary*; or any other 20 in Scripture, which we may touch in *Characters*. As alſo, the 6 times 20, that

Great

great *Moed* of God with man, 120, as מועד is juſt 120. Of which again: and of All the *Sevenths*. As 28, and 35, and 42, Half of three dayes and Half; the firſt *Chled* or *Childe* of the Sun and Moon: or Her *Calends* (which may come from חלד, as well as *Ides* from חרש:) or her *Cloud*, or *Clade* (which is alſo דלח) or her *Hour of Temptation*. 42, being to 1000 (the Great Day,) or to 1008, the Jewes *Clakins* in each hour, as an *Hour to a Day*; juſt the 12th part. And 42 is 3 times 12 and an half, or 3 times 14, or 6 times 7, a great *Moed of the Witneſſes*. In Hours (beſides the Sun and Moons meeting, or *Beam*, and בם may be 42) it is the *Hour of Noon*, in the 2d day of Creation. And in *Dayes* the *Full Moon*, or *Paſſeover* of the 2d *Month*, (for the Unclean, or Travellers.) In *Weeks* it is near the Time of Life, or 40 weeks: Weeks of the Childe in the *Wombe*, as before. And in *Months* it is 3 Years and an Half; or 1260 dayes, of the woman in the Wilderneſs; or 42 Months of the *Beaſt*, and thoſe that Tread down the Holy City. And *Daniel* ſaith, *All theſe things ſhall be finiſhed, with the end of ſcattring the power of the Holy People*. And 1290 dayes in Him, are but 30 more than 1260 in the *Revelation*, and 45 leſs than 1235 in *Daniel*; which are but 3 more than Twice 666. And if the *Revelation*, were 30 years after the ſack of *Jeruſalem*, it will be no wonder it ſhould ſpeak 30 years leſſe then *Daniels* 1290. Or that Theſe alſo, ſhould have 45 years added, for ſetling them: As 45 Hours brought up the Evening *Minha*, of the 2d Day: As the 45 years, *Caleb* ſpeaketh of, *Joſ.* 14. Although they wandred in the Wilderneſs but 40 years, for the 40 dayes of ſearching the Land (whence thoſe 40 years might ſeem to begin) anſwering to *Ezekiels* 40 Days, or Years, for *Judah*: and the 40 years of *Jeruſalem*, after the 40 Dayes of our Saviours ſtaying on Earth, after his Reſurrection. As it may be, *Nineve* ſtood but 40 years, after *Jonahs* 40 dayes: a ſign to That ſinful Generation. And if there were juſt 42 Miles from *Beerſheba* to *Jeruſalem* (that is, 20 to *Hebron*, and 22 from *Hebron*, to *Jeruſalem*. as we finde in *Jerom*, with others:) That may be conſidered, with the 42 *Months*; and 42 *Manſions*; and 42 Children, at *Jericho*; of which before.

From 42, the next of 3 and an half, in whole numbers, is 49. 3 times 4 and an half, or 7 times 7: the first number *squared*. In *Hours*, it is the first Hour, of the 3d Nights Rest. In *Dayes*, it is the 7th Great Day, of Unleavened Bread, to the *Passover* of the 2d *Month*. In *Weeks*, it cometh near the Weeks of the *Lunar* Year, and but 3 short of the *Solar*. In *Years*, it was the *Jubilie*; That Great Rest, and yet Motion, or Mutation, as we noted before in the Hebrew word *Mot*, מט 49. which is also the number of the common word for Measure, *Midda*, מדה, *As* if that number of 49, in their *Jubilies*, were the *Measure of All Measures*: and 49 is also, in בואם (if ם be but 40;) which we touched before, in the Sun and Moons *Beams* of Meeting, and *Bowing*, or coming together, wch is בואם, from *Bo*.

60 Hours, bring us just to the Morning of the 3d Day, and 70, the Evening *Minha*, of that 3d Day: which may answer to the *Pentecost* of the 3d Month. *As* the first *Tamid*, of the 14th Hour, might represent the *Passeover*, of the 14th Day, of the first Month. *And* the *Pentecost* being 50 dayes, after the first *Sheaf waved*, or *Heaved* (of which before) was near the 70th Day, of the year. *And* the first *Fruits*, or *Biccurim*, *of Pentecost*, might represent their first coming from *Babylon*, after the 70 years Captivity (as the Law was given at their first *Pentecost*, after their coming from *Ægypt*:) *And* That coming from *Babylon*, was but as the *first Fruits*, or Feast of *Pentecost*, to that great Feast of *Tabernacles*: of which, we have spoken so much.

And as 70, is made of 7 and 10 (the *Full* and the *Rich* number, drawn together:) So it is also 3 times 20, and an half. *As* a Great *Moed of the Witnesses*. There having also been, 3 times 20 years of Bondage, signal enough, before the 70 years *Captivity*: 20 with *Laban*, and 20 with the *Philistins*, and *Kiriath-jearim*, 1 *Sam.* 7. and 20 with *Jabin* also: from whom they were freed by *Barak*, *Lightning* (and the Son of man shall come as *Lightning*,) Son of *Abinoam*, the Fathers Beauty or Brightness: on Mount *Tabor*, where our Saviour shon as Lightning, or *Barak*, from *Kadesh* (the holy City of Refuge) in *Nepthali*. Great Wrestlings, as *Rachel* first, and Then *Deborah* noteth in Her Song.

Song. Whence *the willing people*, or *Aminadab*; and *leading Captivity captive*; may eaſily come to the 110 *Pſalm*, and 68. where alſo we read of *Women Preachers*, or Singers (a part of Prophecy;) as we finde in *Miriam*, and in This *Deborah*, Riſing up, under *Tamar* (which is alſo the *Palm-Tree*) where the former *Deborah*, *Rebecca's* Nurſe, was buried (it ſeems,) in *Geneſis* called, *Allon-Bacuth*, the *Oak of Weeping*, as ſome render it: But in the *Targum* and *Jerome* another kinde of Tree. And of All Trees, the *Palm* is famous (as the *Camomel* in Plants) for Riſing up, by *Treading* down. As we ſaw before, in Their Great *Hoſannah*; of the Greateſt Feaſt of *Tabernacles*. And in This *Deborahs* Song and Time, we may finde *Megiddon*, and *Horma*; As in *Gedeons* Time alſo, to be compared with *Megiddon* in *Zechary*, and *Harmagedon* in the *Revelation*.

14 More added to 70, bring us to 84, which in Hours, is juſt 3 Dayes and an Half, the Great *Moed* of ohe Moon, Covered or *Caſed*, כסר, *As a ſecret* (84. and כס, כסא, כסה, 80, 81, 85.) Now ſhe ſoaaketh, or ſucketh, the *ſack of the Sun* (סכא, סך, נסך, and שקה:) by which ſhe becometh *As a Sea*, כסאה, Or a Great Meaſure of Waters, which ſhe poureth on the Earth; and ſo becometh צח, white and ſick, as in Latine *Sicca Luna*, & *Sitiens*. And Whiteneſs argueth Dryneſs; as white Hayrs, and whited Cloth.

Being freed (*Pad*, פרה פר, 84, 89:) ſhe becometh *White and Fair*; which in *Solomon* is *Lebana*, לבנה, 87. 3 Hours, and 3 Dayes, and an Half. And now being *Leavened* by the Sun, ſhe goeth ſwelling on, לבנה, *To her Childe* (and חלר may alſo be the Time of her *Full*, as well as *Change*) Till ſhe *Wane*, or *Weane* her Childe; After the *Full*: And then goes on to her Caſing again. The Earth ſhall be like the *Moon* in This alſo; bearing Fruit, every Month: as we ſaw before. That I ſpeak not of the Chymiſts *Moon*, impregnate with their *Sun*, which may be in us alſo; though we throw away the Golden Sands and Rivers, which the World contend for: becauſe we do not know our ſelves, and what we may come to do.

As *Lebana*, or *Levana* Dea (the *Romans* Great Midwife) ſhe is alſo the *Queen of Heaven*: מלכה. As Engliſh call the

Welken, and the *Milken way*: (And *Milcha* was alſo near akin to *Laban* Gen. 22:) And they have *Melcom* alſo, *Kinghams Melcom*; and *Melcom Regis*, the *Kings Kingdom*. But ſhe is not *Lebana*, till *White*, or *quite* free from the Suns Rayes, or *Solomons Hamma*; חמה. Which may minde us of the Jewes Tradition of *Ham*, with his Wife, in the Ark; as begetting all that aduſtion and blackneſs, which we ſtill ſee in the *Moors*, or others, under *Jupiter Hammon*, Lord of *Ægypt*, called the Land of *Ham*: and *Miſre*.

There alſo was *Lebana*, the Tile, or the Brick; called *Lebena*: 3 *Taps* long, and Half ſo broad, as we may learn from the *Talmud*. Which may alſo perſwade us, that *Solomon* marrying a Daughter of *Ægypt*, called his Spouſe from That Brick-hill, or *Lebana*. As *Abraham* had his *Hagar* from *Ægypt*: Yea and *Sara* alſo, was recovered from *Pharaohs* Houſe, with great Riches, by many Plagues; as Types of thoſe, which afterwards brought out *Iſrael* Thence, with great Riches alſo.

But when *Solomon* compareth his Spouſe to *Lebanon*; and calleth her from *Lebanon*; may he not remember *Jacobs* calling, and carrying his Spouſes from *Laban*? By *Lebanon*, or the Head of *Lebanon*, Mount *Gillead*, *the Heaps of Witneſſe*; and *Miſpa*; To *Penuel*, *Mahanaim*, and *Succoth*, (or, his Feaſt of *Tabernacles*, After his Brother was Reconciled:) Seeing *Solomon* alſo, Nameth ſo many of thoſe Places, or *Actions*? And then cryeth, *Return*, *Return*, O *Shulomith*: as alluding, both to *Shelomith*, the *Blaſphemers Mother*, *Levit.* 24, and *Shimeies Childe*, in *Chronicles*; and Daughter alſo to *Rehoboam*, and to *Zorobabel* from *Babylon*: But now called Here, as Spouſe to *Shelomoh*. Return, from *Babel*, with *Zerobabel*; As thou didſt Return with *Jacob from Laban*, at *Padan* (*Their Redemption*; as alluding to his two Daughters:) *To Mahanaim*. For, ſo alſo, it followeth. *What would you ſee in this Shulomith?* What, but *Mahanaim*? Or, ſuch a meeting of Angels, as *Jacob* had, at *Mahanaim*.

And *David* coming to *Mahanaim*, in great fear of *Abſalom* (*As Jacob*, of *Eſau*,) parted his followers into Three *Bands*; as *Jacob* did; and committed them to his *Fathers*

Good

Good I Will; which is *Joab*, *Abiſhai*, and *Ittai* the *Gittite* *I to, with him.* And *Solomon* cryeth, *Itti Millebanon Calla, Itti Mil eb non. Itti, Ittai, Itto, Ito, Ite, Gitti,* get ye.

And this ſaying, *Thou haſt Raviſhed my Heart; with one of thine Eyes, from within thy Locks*: And, *Turn away thine Eyes; they overcome me*: And, *Thy Locks are as Flocks of Goats, from Gilead*; and again, *Like a flock of Goats, on Gilead*; may not onely allude, to the ſame Hebrew words, for Locks of *Hair*, and Flocks of *Goats*, which are *Seirs*: But to the *Seirites* alſo from Mount *Seir*; or 400 men of *Sire Eſau*, coming to meet *Jacob*; as he came from *Gilead*, with his *Goats* alſo: and they ſurpriſed him, with unexpected Kindeneſs, and Love; Raviſhing his Heart; with Thoſe *Goats* of *Seir*, more than *All* the *Lambs of Rachel*, *the ſheep*. As if Theſe 400 *Seirites*, might alſo repreſent the 400, which recovered *Davids* Two Spouſes alſo, (His *Fathers joy*, and *Brothers Beauty*, *Abigael and Ahinoam*, of *Jezreel*, the *ſeed of God*:) After Three Dayes, and a Night of ſorrow (as he often alludeth;) As alſo the Two Witneſſes, that eſpyed *Jericho*, lay hid three dayes, and a Night. When *Rahab* tyed the Scarlet Threed of *Faith* (or חקוה) by which ſhe was ſaved; and *All* her Houſe and Friends. As *Lydia* and her Huſband and divers others) a ſeller of *Scarlet* alſo; as akin to *Rahab*, and Her *Scarlet*. And *Abraham* alſo, divided his men, by Night. Even his *Catechiſed Enochs*. 318, of his own, with thoſe of *Aner*, *Eſcol*, and *Mambre*: which might make them up 400, alſo. As his See I muſt ſerve 400 *Years*; and Then 3 times 400, and an Half alſo: perhaps; when we come to our Characters of *Daniels* Numbers, and the *Revelation*.

Yea and *Davids* Spouſe alſo, Raviſhed his Heart, and ſaved his Life, and conquered his Fathers Wrath (or at leaſt blunted it) by Her Flocks of *Goats*; or Locks of *Goats Hair*, (1 Sam. 19) And *Michal* might repreſent the *Goats* alſo: For, ſhe is *All*, as her name imports; *Who is All*. The Younger Daughter of *Saul*, as we *All were, of Death and Hell*, till married to *David*. And Then to *Paltiel*, *God my* Deliverer; *or ſaved by God*: who followed her, weeping over her, (ſee Jeremie 31.) Till ſhe alſo, came to *Bahurim*, *the Elect*, or *Virgins*, as *Alemoth*, in the

Chaldee

Chaldee Paraphraſe. And when ſhe was come to *Bahurim*, *Abner*, *the Fathers Light, or Underſtanding*, (who muſt not look *David* in the face, till he bring in, *Mical*) ſaying, to *Paltiel, Return again*, (*again, O Son of man!*) carried home *Mical*: and delivered her to *David*, whom ſhe Loved; though for her *Mocks* (and *Saul* gave her for מיכש) ſhe is childleſſe, which is a great myſtery; beſides the ſaving of her children from Hanging. As Thoſe of *Adriel*.

That is, the *Flocks of God* (who are made *ſpectacles, to Men and Angels*; as the Great *Catharmata*; to bear the Curſe, and ſcorn of others.) Who was the ſon of *Barzillai*, (a famous name) of *Meholah*. And *Abel Meholah*, was the City of *Eliſha*, *God Jeſus, the Judge*, or Son of *Shaphat*; and famous for *Gedeons* victories, Judg. 7. 22. And in *Solomans* time alſo. As comming from *Mahalah*; ſiſter to *Nebaioth*, *Iſhmaels* Daughter, married to *Eſau*: As another *Mahalah*, Grandchild to *David*, was afterwards married to *Rehoboam*. But This *Adriel of Meholoth*, marrieth *Sauls* Eldeſt Daughter (promiſed to *David*) named Merab; that is, *Before the Rabble*: as we read of Nehemiahs brother, fearing God *Merahim*, before many, or the Rabble: as Engliſh expreſſe the Hebrew רב and רבים

But this *Merab*, the firſt born from *Saul*, becommeth but a *little weak Flock of God*, (*Adriel Meholoth*; As *David* may allude in all the Pſalms that ſpeak of *Mahalath*:) But *Fear not Little Flock*; You are the *Firſt Born*; and it is *your Fathers Pleaſure, to Give you a Kingdom*.

But *Mical* Loved *David*. Tell me *Peter*! *Who ſhall love him moſt? or beſt?* And *David is Love*; And *Love* muſt Conquer *All*; *and Cover All Tranſgreſſions*: As *Solomon* tells us, before the Beloved Diſciple, or other Apoſtles.

But we are not yet come to ſhew how *David* was alſo to fulfill That of *Iacob*, with his two ſiſter wives, the Daughters of *Laban*. Yet They, who trackhim Thence, to *Bethlehem Ephrata*, and ſee *Rachel*, Dying thereabout, will not wonder at That ſpoken of *Rachel*, at *Ruths* marriage, and our Saviours *Birth*, as *Davids* alſo, at that very *Bethlem Ephrata*. And becauſe they ſmote the *Iudge of Iſrael on the Cheek*, *He gave them up*, till She bring forth

(*the*

(*the fulneſſe of the Gentiles* as we ſaw before) who *There travelled*: ſo neer to *Bethlehem Ephrata*. Which, though it was but ſmall among the thouſands of *Iudah*, yet was to bring forth the *Ruler*, that was Typified by *David*; and by Both the ſons of *Rachel* alſo, Dying and Crying There, till Chriſt was Born. Who, as the *Talmud* and moſt Ancient Jewiſh Authors teach us, was firſt to come as the ſon of *Ioſeph*, *Ben Ioſeph*; and to be ſlain: and Then *Ben David*; who was to be a Glorious Prince, and to recover them, as *David* did his two wives, and all his friends, carried captive from *Ziglag*: as *Iacob* brought his two wives from *Laban*, by *Mahanaim* alſo: of which before.

They that track him from *Laban* to *Ægypt*, and back again, As *Abraham* from *Charan*; may ſee the motion of the *Moon*, in her double ſtate of *New* and *Full*, croſſing the *Ecliptick*, with North and South Latitude; attending the Sun alſo, in all his Declinations, North and South, As Their Journeyings were.

In all places, the Spouſe is *Lebana*: ſo with *Laban*; ſo at *Lebanon*; ſo in *Ægypt*; and ſo alſo, in *Arabia*: whoſe *Frankincenſe* was *Lebona*. And *Solomons* ſpouſe had the ſmell of *Lebanon*, and *Lebona*. As alluding to the Temple *Ketoreth*; of which before: or to *Keturah*, married to *Abraham*, about the Time of *Rebecca's* coming from *Bethuel*, and *Laban*; ſo that ſhe was alſo *Lebana*.

And when the *Manna* fell, they cryed *Man!* or called it *Man*: being like the *Good*, or *Goat*, *ſeed of Laban*. As the words may ſound, כורש גר לבן which yet ſome render, As *Coriander ſeed* or *Goid*, in *Dioſcorides*:) and it was *White*. *Alban*, a Methatheſis of *Laban*: whoſe *Goats* alſo were *White and ſtreaked*. And that of *Manna*, *and the white Stone*, in the *Revelation*, may perhaps allude, to That *white Good Seed or Saviour*, which they alſo called *Man* (not knowing what it was,) and the *Seed* of *Gad*, or *God*, whom they alſo call נרא: And in *Eſay*, they ſacrificed to *Gad*, whence ſome bring *Godt*, and *God*, and *Guid*, and *Good*, and *Good Neſe*, *the Good Ile*, *of Gades*: the old *Elyzian* Fields, *Heſperides*, or Fortunate Ilands.

And as *Man*, is the great *Reckoner* on Earth, as we touched

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ed before, from the Hebrew *Mana*, *to reckon*; ſo is the *Moon* in Heaven; *Mone*, *Reckoning*, or the *Counter*. And as ſhe is called *Lebana*, from *Whiteneſs*, ſo ſhe is called *Jareach*; *As Reaking*, like *Incenſe*. *Lebona*. Which in the Temple was a *Witneſs*, as the *Moon* in Heaven, to the Great Covenant which God made with Man. and Mankinde, in *Noah*; when he offered Sacrifice, at his coming out of the Ark: and *God ſmelt a ſweet ſauour of Reſt* (which ſhould be ſtill remembred, all the many times we read that Phraſe:) *and ſaid in his Heart* (However his Face, may ſeem to frown, yet All the words of his Heart ſhall ſtand; *and he ſaid in his Heart*) *I will no more Curſe the Earth for Adam: For*, or *although, every mould of his* Heart *be Wrong, from his youth* (or before his youngers:) *neither will I add to ſmite or* Hack (הכות) *All Fleſh*; or *Any* Fleſh (As *Any Work*, in the 4th Command, and divers other places:) *As I have done*, &c. And this Everlaſting Covenant was made, when he ſmelt that ſweet ſavour of Reſt: which in Hebrew may ſound, *The Moon a* Reak *of Night*, *or* Reſt. ירח ריח הניחח. As if the *Moons* Interceſſions, betwee the Sun and the Earth, might alſo repreſent the ſweet Odours, of the Church to Chriſt, and of Chriſt to his Father, who hath made That everlaſting Govenant with man, for His ſweet Odour of Reſt; as ſure as the *Moon*, a *faithful VVitneſs in Heaven*; as the *Pſalms* expreſs it, ſpeaking of the Covenant made with *David*, and his Seed for Ever. As before with *Abraham*, and His Seed; and with *Noah*, and His Seed for Ever. Which is made the meaſure of all other Covenants: So that, If This, which God made with *Noah*, *for Day and Night*, or other ſeaſons, can be diſannulled; Then alſo, may his Covenant with *Iſrael*: As himſelf ſpeaketh, in the 33 of *Jeremy*.

And as *Jareach* may come from ריח to Reak, ſo alſo from רוח, the common word for *Spirit*: (as רחה the Engliſh Racket, a Fan, or *Vane*; But רק is *Vaine*, באין ואין.) Yet a little while, and God will pour out his Spirit, on the Earth, as the Sun doth on the Moon. He will give us the Upper and the Lower Springs, as before in *Aſia*. The Precious things of the Sun, and Precious things of the

the Moon; of the Heaven above, and the Deep Couching beneath: And the good will of him that dwelt! in the Buſh!

And when he ſaw, that *Moſes* ſaid, *I will now turn aſide, to ſee This great ſight*, and that he turned aſide to ſee; He called to him, &c. It is This *Moſes*, ſpeaketh ſo of *Joſeph*, whom his Father alſo bleſſed, with the Bleſſings of Heaven above, and the Deep below; the Breaſts and the Womb. And Theſe on Him, that was ſeparate from his brethren (ſee *Prov.* 18. 1. as in *Heb.*) And they ſcorned him (as they Thruſt out *Moſes* alſo, ſaying, *Who made thee a Judge among us?* But God exalted him; and ſo he did *Joſeph* alſo, *Sophie*:) the *Dreamer*. And *Lo this Dreamer cometh*. And his Dreams were *Sun* and *Moon*, and a Crown of 12 Stars alſo. *Rachel* was the *Sheep*, but He the *Shepherd, and the Stone of Iſrael*; to be compared with *Dan.* 2. and other Scriptures comparing Chriſt to a *Stone*. And may we not finde Three Tribes of *Rachel*, in *Canaan*; with an Half alſo beyond *Jordan*? Or what if *Rachels* Two ſons, ſhould alſo be *Stones of Witneſs*, (As *Jacob* ſpake at *Gilead*) parted alſo, or meaſured, by Three and an Half? As we ſee they were: and the Lord, dwelling at their *Shilo*, and *Miſpha*, *Sechem*, and other *Shoulders* alſo. While the very Temple it ſelf, or its Court, was parted between the Tribes of *Benjamin* and *Judah*. That I ſpeak not of the Tabernacle ſettled ſo long at *Gibeon*, and the *Ark* at *Kiriath-jearim*, another City of the *Gibeonites* (ſaved on the 3d or 4th day, in *Joſh.* 9.) who yet were *Curſed by Joſhuah*; that is ſolemnly *Devoted* to God and His ſervice; As the *Nethinims* in all the Bible.

I have yet ſaid nothing of the Candleſtick in the Temple, parting it ſelf into three Branches, with three Bowls and three Flowers, and three Lamps, on either ſide of the Great Lamp, in the Midſt (as the Sun in the middle of the ſeven Planets:) which yet ſo inclined to the Weſt, that they commonly call it, the *Weſtern Lamp*: ſtill burning, Day and Night. And meaſuring Time by Three and an Half, on each ſide; or Seven in the Whole: while the 12 Cakes of Shew-bread lay by, and were chan-

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ged alſo; every *Sabbath*, or 7th Day. And the Incenſe offered at 7 and 14, as we ſhewed before. With the other *Altar*, without, for the *Tamid*: where the Fire was not quenched, Day or Night: And the Salt Frying, as the Worm, never Dying. And the Spirit of God, as the Ayre, or Sulphure alſo (which is *Sem*, ſomwhat *Divine*;) as a River of Brimſton, Kindling it. Yea, and the Sea of *Sodom* alſo, before the Throne, as we touched before; in the *Molten Sea*; ſo placed in the Outward Court, as the Lake of *Sodom* was to *Jeruſalem*: On the *Right Hand South-East*. As we may read in ſeveral places. How the *Seas*, & *Lamps*, or *other things*, came to be multiplyed by 10, in *Solomons* Time, we may ſpeak in *Characters*, if God permit.

In the mean time, let me add, That He, that believeth is Childe of the Promiſe with *Iſaac*, and Bleſſed with faithful *Abraham*. Yea, He that is weak in *Jeruſalem*, ſhall be as *David*; and every one that Thirſteth, receiveth His Everlaſting Covenant, and His ſure mercies, or his Holy Things, in all things Ordered and ſure.

His ſeed ſhall endure for ever. His Throne As the Sun before him; It ſhall be eſtabliſhed for ever as the Moon, as a faithful Witneſs in Heaven: Selah. Then follows the Laying, or ſlaying, of thoſe faithful Witneſſes. But How long! wilt Thou O Lord be Hidden? Here is the Great *Niſter* (as the Jewes call the 3d *Perſon*, As Hidden) or *Miſter*, as the Engliſh; or Miſtery, we touched before: and *Lanetſach*! And *Cheled*, the word here uſed: with others, leading us to *Adam*, and *Abel*: Then to *Enoch* and *Elijah*. When we ſhall reſolve that Dying *Eclipſe on the Croſs*, in Hours, and Dayes, and Months, and Years; As we ſhall be enabled by Him, whom to acknowledge, on all Occaſions, is our Happineſs and Glory.

What is the Proper Age of the Moon, (its חלד, חלך, or חלך) when called *Jareach*, may not be eaſie to determine. We found her before in her Caſing, ſucking the Sun, as a Sea (כסא and כסאה) till her Heat, as That in the Earth, and our Heart alſo (the Cauſe of all motions and clicking Pulſes) make her firſt Reak, and then Boyl, as a ſeething Pot, or a Boyling Sea. סאה, סאת, *Seath*, *Seeth*, as the Greeks

Greek ζεω. Spirit boyling up, as enflamed, by Heat within. And ſo the Moon, and Sea alſo may flow, as we touched before; to be compared with *Eſay* 64, 1. 2. *Pſal.* 147. 18.

In Numbers *Jareach* (ירח) makes 218. Which in Hours, is but 2 or 3 more, then Three times Three Dayes. Or if you will, Three Nights: becauſe the *Moon* is to Rule the *Night*. And all the Nights of the week, make but 3 whole Dayes of 24 Hours, and an Half; before the Sun of the *Sabbath* Riſeth: As the *Lamb* of the Sabbath Day; with his 144ccc Virgins, following the Lamb of the Sabbath: as the Jewes Clakins, of the 144 Hours of the ſix Dayes before the *Sabbath*; as the firſt Fruits to God and the Lamb; of which before. Of Dayes, and Months, and Years, in Characters.

To 3 times 3 Dayes (each 3 is 72 Hours) adding 6 Hours more, we are brought to Midnight of the 10th Night; before the 10th Day: the time of *Jerecho*. In Hours. 222. the 3d part of 666. And *Jerichos* Walls might reach to Heaven, or at leaſt to the *Moon*, as it ſignifies. Though we have not yet compared its Trumpets with them in the *Revelation*. Or the Laſt Plagues of God, and the Laſt Woe. When it is paſt, No more Curſe: But as we ſaw in *Jericho*, though Curſed (as *Gibeon* alſo,) yet built again by *Hiel*, the *Living High God*, from *Bethel* the Houſe of God, in the Dayes of *Ahab*, Brother and Father alſo; As we ſaw before

If we go forward to reckon the Age of the *Moon*, and the World together, we may remember, that although the Jews Night, were in Winter, about 7 minutes more than 14 Hours long; yet they alwayes made, or accounted it *Even*, to their Day: and ſo it was, (There and elſewhere) at the *Equinox*, in which they agree, the World was Created. Let us a little compare it, with the firſt Month, in which they came out of *Ægypt*.

When the firſt Night of Time was paſt (as the Cubits firſt *Span*, of 3 *Taps*, or Watches, of 4 Hours *apeece*, or 4 of 3:) 12 *Hours*, brought up, That great Change of Light for Darkneſs. It is made of 3 (the *Father* of all Numbers;

and *Ab*, in Hebrew אב, is 3) on 4 the Mother: as 7, is 3 with 4; which we found the firſt *ſquare* Number, or *Compound*; as 3, are all *Simples*.

The 2d 12 Hours, were All Children of *Light*, which we called the ſons of *Iſrael*; as the former 12 were ſons of Darkneſs: or 12 ſons of *Iſhmael* the Firſt-born of *Abram*, the High Father.

The 25th Hour, brought in, the next great Change of *Darkneſs* for *Light*, and is the neareſt *Root* of 666, the Courſe of the *Moon*; that *Eve* of Night, as the Sun is the *Adam* of Day; with his 12 alſo (as Apoſtles;) the *Root* of 144.

35 and 36, Brought in, the Second Change of Light for Darkneſs. As 350, and 360 Dayes, bring up the 2d Year, both Solar, and *Lunar*, which is, as the Day Dawning, in the 35th Hour, before Full Light in the 36th: which is 3 times 12. And the Half, being alſo added, maketh 42, which brings up *Noon*, or perfect Light, of the 2d Day. Which is ended, by 12, drawn into 4 (the firſt *ſquare* Number) bringing up the 3d Nights Reſt, and great Change, beginning with 49, or 7 times 7, as the *Jubilee*: and Hebrew *Midda*, Meaſure of meaſures, מדה 49.

60 Hours, bring up the *Morning* of the 3d Day; and 66 its *Noon*: and 70, is the Hour of its Evening *Minha* (had it been appointed:) to be compared, with the *Penteceſt*, and Return from the 70 Years Captivity; and many other 70 in Scripture. It coming ſo up, in the 3d Day, which is alſo ended, with 72 Hours, as the 72 Elders, of the *Sanedrin*: 6 times 12.

84 Hours, bring up the *Sun* of the 4th Day, and frees the *Moon* from the *Sun*: as we ſaw before. So that Both thoſe Witneſſes, might Then, be ſeen in Heaven; Where One, or Both, had yet lay hid, till the 4th Day; or after 3 Dayes and Half (which is the Night of the 4th) the *Moed* of theſe Heavenly Witneſſes; to meaſure all other.

And as, the *Sun of Righteouſneſs*, did not appear, till the 4th Great Day of the World; ſo perhaps he came, in That very Hour (of the 1000 years) which anſwereth to the 4th Dayes *Minha*; or ſome other ſignal ſeaſon, that may tell us,

us, both his Setting, and Riſing again; when we ſhall conſider all his *Moeds* alſo, of 3 Years and Half, 3 Dayes and Half; yea, and 3 Hours, and Half, great Eclips, on the Croſs; of which in *Characters*, as God ſhall help us: with the Prayers of his people, who muſt *help the Lord againſt the Mighty* Powers of Darkneſs; that He may bring out his *Marvellous Light*, which is Dawning among us.

96 Hours, end the 4th Day. And 7 times 96, are but 6 more than 666. Whoſe 6th part is III. in Hebrew letters קיה, the *Meaſuring Line*; we touched, in *Kav la Kav, Sav la Sav*. And יצ, is alſo juſt 96, as קי 105, and קוה 100 and 11.

120 Hours (10 times 12) bring up the 6th Day; in which man was Created: and when he had fallen, and God grieved, or Repented, or reſolved to change him, (becauſe he had made him on *Earth*, and not kept him in *Heaven*,) He ſaid, *My Spirit ſhall not be a Don*, or *Dun* to *Man for Olam* (140, or 700,) *in their Erring*, who is *Fleſh. But his Dayes have been*, or ſhall be, 120 *Year* (as Engliſh alſo ſpeak, as the Hebrew, *Year*, for *Years*:) as there were 120 Hours, before the Day of His Creation: which we may conſider again, when Chriſt himſelf ſhall grow up, to be a *Perfect Man*, in the Evening of the 6th Day, before the Great *Sabbath*, of which again.

The Hebrew words, for 120, מאה עשרים, may be juſt 666, if ם be but 40: and if it be 600, Then they make 1226, and with *Van*, 1232, which wants 100 to make 1332, which is juſt Twice 666. How near to *Daniels* 1335? as the other, to 1260, in the *Revelation*?

120, Then, is Gods great *Moed*, for Man: And *Moed* in Hebrew, מיטר, is juſt 120. 3 Times 120, is 360; 3 and an Half, 420; and three times 420, are juſt 1260. And 10 *Moads*, 1200, which may be in *Moadim*; which truly ſeemeth more than *Two Moads*; as *Slaſhim*, and other Plural Numbers, are 10 fold to their Singulars.

140 Hours (Twice 70,) come up to the Evening *Minha*, of the 6th Day, when Man was Created, and prepared for the Sabbath following; as our Saviour alſo, Reſted in the Grave, after his Evening Sacrifice and *Minha*, on the Croſs.) And 144 Hours (Twice 72) bring in that Sabbath,

bath, or 7th Day, beginning (as the Chriſtian alſo ſeemeth to begin, where the other ended,) in the Evening.

150, the Sabbath Midnight. 156 The Morning. 166, The Hour of That Dayes, Evening *Minha*. 180 Hours, bring up the Morning of the 8th Day: 10 times better then the *Noon* of the Firſt Day, which was the 18th Hour. 190, That Evening *Minha*; which generally began about the Ninth Hour of each Day. Which is therefore called, *The Hour of Prayer*; as we ſaw before, in the Cripple healed at the *Beautiful Gate*; and *Cornelius* alſo, by the ſame *Peter*.

214, The Evening *Minha* of the 9th Day. 222 The 10th Midnight, or *Jerecho*, (of which before:) being the 3d part of 666. Which may therefore be 3 times worſe, as 3 times bigger, then *Jerecho* was to its Two Spies, or *Witneſſes*, that were hid, by the Woman, 3 Dayes and an Half. As we ſaw before. As alſo the 10th Midnight might be 10 times as Dark, or worſe then the firſt Night was.

For we are now come (in Hours) to the Time of Hiding, ſlaying, or at leaſt Laying the Witneſſes. Being the Black Dark Dayes of *Ægypt's* Darkneſs, for 3 Dayes and an Half, (with the 3 laſt Woes, or Plagues, in the *Revelation*;) before *Iſraels* coming out of *Ægypt*. Or, if Thoſe dayes of thick Darkneſs, to be felt, were begun before This (which ſeemeth very little, if at all:) yet ſure, they might be Types; or at leaſt, Warnings, to *Iſrael*; who had Then Light, while their Enemies were in the Dark. As if to intimate, that all the Darkneſs of the Worſt Dayes, or *Hours of Darkneſs* (as our Saviour ſpeaketh) ſhould fall on *Ægyptians* onely, (the black ſons of *Ham*, as before:) and not at all on *Iſrael*. Though to Theſe alſo, it was a Great *Hour of Temptation*; As we may ſee, when we come to their going out of *Ægypt*.

Now alſo the Paſcal Lamb, or Goat muſt be Tyed up, as one of the two Witneſſes tobe ſlain on the 14th Evening; but ſet apart, and ſeparate, or ſanctified (the Phraſe we ſaw before) on the Evening of the 10th Day, or beginning of the 11th Day: As 3 days and Half before its ſlaying.

240

240 *Hours*, end the 10th Day, and begin the 11th, whoſe Morning is 252. 260 Its Evening *Minha*. 264, brings up the 12th Evening. 276 Its Morning. 285 Its *Minha*.

288, Bring up the 13th Evening, and 300 its Morning. 310 The Hour of *Minha*. 324 Bring up the next Morning, the 14th Day. 333, the 9th Hour of That Day, or the Evening *Minha*; when the Two *Lambs* (or Witneſſes) are ſlain: the Daily *Tamid*, and the *Paſſover*, which might be a *Goat*, or a *Lamb*.

We are now, to look up a while, on the *Moon*; the *Counter* (as the Hebrew *Mone*:) That *Faithful witneſs* in Heaven. She was *White* before, (from 3 Dayes and Half, or 84 hours:) and *Lebana*, לבנה, 87, 3 hours, and 3 Dayes, and an Half. But Now ſhe is *White as Snow* (*on Hermon*;) which is *Sheleg*, שלג, 333. *She ligs*, or lies in, in White, as in Childbed: and ſhe *Lights*, which is להט (akin to להב) and *Ligg* is להג, *Legit*. As *Lectus*, and *Electus*. As *Two in a Bed*, the One *Elect*, *the other Left*, to *Lig* and *lie*: Or left to the Left hand.

And *Sheleg* Turned, is *Geleſh*, *Glaſs* and *Ice*, in *Hebrew* גרש. And *Shegel*, the Bedded Wife, as before. Each is 333. Let the *Full* Moon then be *Sheleg*, and the *New Moon Shegel*: As the *Queen* at the Suns *Right Hand*, or *South*, or *below* him, as we ſaw That Phraſe. Or as *Jericho* ſtood to *Jeruſalem* (this had 24000 *Standers*, & that 12000:) Or as *Sodom*; and the Molten Sea, in the Temple. *In Gold of Ophir*. *Ke Tem*, *As Perfect* (juſt 1000,) or As *Teaming*: which is *Hebrew* bringing perfect ones, and *Twins*; in Hebrew *Teomim*. As *Eſau* and *Jacob* were *Twins*, and *Perfect* alſo, in their Generation, as we touched before, with *Jacobs Hand*, *on Eſaus Heel*, in *Ezekiel*.

Ophir alſo may hint her *Fruit* and *fraught*, which are *Hebrew* פרה, from פרה. *Free and Bear*, as before in בר and ברא. For, *Ophir* is, *I will be*, *or make fruitful*; as well as Gold of *Peru*, or rather *Zeilan*; as the Great *Peleg* ſheweth. And *Solomons* Gold from *Ophir*, made up 666, *Talents*; As the Cours of the Moon, in 666 *Hours*. Or the Golden Image in *Dura*, 6 in breadth, and 60 in Height: of which before.

before. And though the *Sun* be as *Gold*, and the *Moon as Silver*, (with Chymiſts,) Yet This ſilver *Sheling*, is alſo *Shegel*, or *Shekle*, in *Gold of Ophir*. As in Hebrew, the word for *Sun*, is *Feminine*, or *Commune*; and the *Moon is Maſculine*.

Shall ſhe alſo, as *Sara* begat *Iſaac*, that Sun of *Laughter*, when ſhe is freed fom her Monthly Courſes, or Changes; Then, be As the *Sun*? and the Sun ſeven fold Brighter? Shall ſhe Then be as Perfect Gold! *Ketem Ophir*? Or, as *He* that is *Perfect*; as our Saviour ſpeaketh! Or as the Canticles, *Clear as the Sun*; to be compared with the 4th, and 6oth of *Eſau*? where alſo, *Thy Sun* (ſpoken to the Church, *Verſ.* 20, may be juſt, *As the Sun*, כשמש, 660. But if ך be 500, Then is *Thy Moon* (in the ſame Verſe) ירחך, 718. But 52 *Hours*, Or Weeks of the Year, more than 666: the Number of the Beaſt in the *Revelation*: And of the ſons of *Adonikam*, *my Lord cometh*, *or Riſeth*; at the Return from *Babylon*, a Type of That to come. As we ſee in *Ezra* 2. 13. the Children *of Adonikam*, 666.

And as 333 *Hours*, bring us to the 14th Evening, or *Minha Paſſover*; So 336, to the beginning of the 15th: which is ſhut up with 360 *Hours*, as their Year with 360 *Dayes*. We are now in the Feaſt of Unleavened bread: and at *Full Moon*: As if That, were to ſhadow out the Sun of the 2d Year, to be 10 times better then the Light of the 2d Day, coming up in 36 Hours. *And* 360, is 3 times 120, Gods *Moed* for Man; which is 3 times 40. 372 Bring up the Morning of the 16th Day; the Wave ſheaf of Barley; the firſt of Firſt-fruits, *Heaved* up, as our Saviour Raiſed, on the Third day, after the *Paſſover* was ſlain. And from This Day, 50 Days, to *Pentecoſt*, are 1200 Hours. Added to 360, they make 1560, for the *Moed* of *Pentecoſt*: Or *Biccurim*, the firſt Fruits. Of wch, 420, bring up the Morning of the 18th *Day*; or Criſis of Their Paſſing through the Sea: or end of three *Dayes* and *Half*, their *Hour* of Temptation. Beginning from the *Paſſover*: though they got not out, till the Sun-ſet of the 15th Day, or Hour, 360, As a new year. *Deut.* 16. 6. Nunb, 33. 3.

430, The Evening *Minha* of that *Day*; anſwering to their

their coming from *Ægypt*, 430 Years; after the Promiſe, to *Abraham*, That very Night. 444 Brings up the next Morning, with its *Tamid*. It is Two Thirds of 666. 450 the Noon of That *Day*. But after *Moſes* ſong, and the *Lambs* they wanted water 3 Days: and came to *Marah*, Bitterneſs, till the 12 Fountains, and 70 *Tamars*.

480 Brings up the 21ſt Evening (As the Temple after *Ægypt*: Though a very Learned man would have it 580:) and 490, the Morning of That great Feaſt of Unleavened Bread: as *Daniels* Weeks 490 Years.

500 To the *Minha* of That great Feaſt, or the 7th Evening from the *Paſſover*. And 555, to the firſt watch of the 24th Evening.

600 *Hours*, are in 25 Dayes. 36 more, bring us to the Morning of the 27th *Day*. By which time, the Moon beginneth to approach the skirts of the Suns Robe, or *Clamyd*, in Hebrew גלמים; and *Manile*, *Mantle*, is Hebrew מטיל, an upper Garment. There, ſhe becometh *Gloomy*, *Glum*, in *Hebrew* גלום, 639; As the Sun is שמש, 640. And the Hebrew *Galum*, is not only *Glum*, or ſad and Glummed (גלמוד) but alſo Turned or Twiſted, as *Galume Lace*. And ſo the Moon in the Suns *Rayes*; an Hebrew word, as ראי. Then ſhe is *Calm*, and *Clam*, and *Clammed*, or *Clummed*, as Engliſh uſe that Phraſe; which is *Hebrew*, made to *Huſh*, or be *aſſamed*. as the Latine *Calumn*: כלם and כלום, 650, and 656. Which in *Hours*, brings us to the Morning Watch, of the 28th Day, And 666 to the Point of *Noon*, in That Critical Day, to the *Moon*, of 4 times 7, and 3 times 9, and 3 quarters. And her *Cloud*, or *Clade*, or חלד, of which before, makes up the perfect *Olam*: עלם and עולם (ſo near the Morning of the 30th *Day*:) And *Olam* may ſignifie their *Hight*, as well as *Hiding*, or their Secret (as *Sodom*: and Let not my ſoul be in *Their ſecret*, or *in Sodom*, בסדם juſt 666.) Or their Yoaking, or Childing, or Fooling, or being *Naught*, as Engliſh uſe that word, akin to נחת *Night and Reſting*, as we ſaw before. But *Sleep* may be frm שלף (which is to *ſlip* off ones Clothes, and to *ſlip* a *Flower*. *Pſal.* 120, 6, 7, 8. and *Ruth* 2. 4.) or from סרח to *ſlop*, or *ſloop*, or throw down (as סלה, סל:) Or elſe from שלה Both *ſlow*, and *ſlouth* (which is שלו, שלוה, שלות) and *Safe*,

or *Salf*, and *Salve*; as akin to סלח, to *Slack* ones hand, or to *Pardon*; and שלח (akin to שלך) to ſend out, *Siloam*, and *Shilo*, As שלה, in *Jacobs* bleſſing *Judah*; or *Shelah*, *Judahs Son*: Of which befor in *Tamar*. And what if *Childe*, be *Shiloed*? As *Birth*, may be from *Bar*, a Son (as *Bara Create*, and *Bar Bare*, ſent out, or *Bear*) as alſo from ברית, a *Covenant*, which ever included *Children*; Through all the Bible: and mainly for them. And *Abrahams Berith Olam*, much about the Burning of *Sodom*; and from *Beritus* to *Sodom*, was the *Length*, and Croſs Bredth of the Land promiſed, in His *Berith Olam*. And the Flames of *Sodom* might poſſibly intimate the *Ole*, or *Whole*, and Holy Burnt-Offerings as Seals of That *Olam Berith*. Eſpecially at the *Change* and *Full*; of every *Moon*; as flaming Fire: or as the *World Burning*, at the End of the great *Olam*; when ſhe ſhall be, As *Gold afire*, rather than *Ophir*. Which yet, may be akin to the Greek *Pyr*, and Engliſh *Fire*; as פה אור: as alluding to *Ur* of the Chaldes, whence He was called: Or to *Ire*, *Wrath*; which may be onely ירא, our *Fear*; and that *Where no* Fear *needed*. As the 90 and other *Pſalms*, tell us. But That *Ketem Ofire*, *Perfect Fire of Love*, ſhall caſt out *Fear*, and *Curſs*, and *Sorrow*. As it did *Gomorrah*: the *People of the Curſs*, *or* Rebellion. The Spot, fixed on them, *Gen* 14: Though, but in *Freeing* themſelves from Tyrants or Uſurping Monarchies. So little doth God countenance *Oppreſſion* or *Rebellion*; or ſuch *Fighters*: As *Zeboim* may ſignifie. And thoſe, be the firſt *Goats*, (we read of, I think, in all the Bible:) For, ſo alſo does *Zeboim* ſignifie. צבאים. צבאים (as *Zebaoth*) *Armies*, or *Militia*; and *Goats* alſo, much akin to זאבים *Woolves*; and זבובים *Flies*: as we ſee in *Baalzebub*, *the Lord* of (wanton, luſtful, fighting,) *Flies*. But our *Jeſus*, *by the finger of God*, ſhall caſt him out: and even by *Silence*, ſhall deſtroy *Babling*, and *Babylon*. He is the Great *Zerubbabel*; and *Jerubbaal* alſo. And *Solomon*, *That King of Peace*, had but One War (I remember;) and That was, onely to deſtroy Luſt, and Wrath, and *Rage of an Army*: That is, in Hebrew, *Hamath Zobæ*.

From *Zeboim*, we go to *Admah*; which are joyned in *Geneſis*,

neſis, and in *Hoſea* alſo. A moſt Pathetical Scripture! He had ſaid, *Come, and let us return unto the Lord; For he hath Wounded us, and He will Heal us; He hath ſmitten, He will binde us up. After Two dayes He will quicken us*, (Here are Two *Moeds*:) *In the* 3d *Day* (*or* 3d *Moed*) *He will Raiſe us up* (As he raiſed *Jeſus*: ſo he will Raiſe his *Witneſſes*:) *And we ſhall live in his ſight.* Will he alſo, *ſhorten the Time, for his Elect* (as Chriſt, or *Eſay* promiſed;) ſo, that he will prevent, the *laſt Moed*? after the 3 are paſt? As he put up his *Sword*, before the laſt *Moed*: In *Davids Peſtilence*? *We ſhall know, if we follow on to know the Lord. His going is prepared As the Morning* (*to the Evening*; Or as the *Evening*; or Dark time:) *and he will come, as the Latter Rain* (before) the *Former.* O but what *ſhall I do to thee O Ephraim! What O Judah!* Your Goodneſs, or Mercy *as a Cloud; as a morning Dew, Paſſing away. Therefore* (or becauſe) *I have hewed them by the Prophets, and ſlain them by the words of my mouth: That* (as the Latine *Ut*) *thy judgements might be Light, going forth*, (as at firſt Creation, or in the Morning:) *For, I deſired Mercy* (*Cheſed*) *and not Sacrifice: and the knowledge of God, before Burnt-Offerings. Though They paſſed the Covenant, As Adam. There*, they *Cloathed* (or diſſembled) *againſt me.* But (in the Cloſe) *He hath ſet an Harveſt for Thee, O Judah: in my Turning the Captivity of my people.* Which we ſaw before, in the *Moed of Tabernacles.* In the next Chapter, *Ephraim* is, as *Jonah, going to Nineveh*, or *Aſſyria.* But *I will ſpread my Net* (רשתי my Reſt: As on That *Whale*, Vomiting *Jonah*, after 3 dayes:) and *bring them down, as the Fowls of Heaven: Orydem, Aſyrem*: as alluding to *Aſſyria*: By which, *I will Chaſten them, according to the Report of their Witneſſes; or Congregaton of Witneſs.* As alluding to the Law, and their conſtant Cuſtome; That when any one was chaſtened, There were *Judges*, and *Witneſſes* ſtanding by, to reckon, and report, and record, the number of ſtrips. That they might not exceed 40 (How great ſoever the fault was:) He that had *Many Stripes*, might have but 40: Leaſt *Thy Brother* (Yet Thy Brother! Though, but now, *a wicked man!*) *Leſt thy Brother ſhould be Vile in thy eyes*: As we ſaw before.

Bot woe unto them; Though I have, or will *Redeeme them*, *Yet they ſpeak lies againſt me.* Or as *Moſes ſong*, They are *Lying Children*; forgetting *their Father*, that firſt made them, and then alſo *Redeemed them*: ſaying, *Surely*, *They are Children*, that *will Lye no more.* *I will hearken*; for, *he will ſpeak peace.* *That they may no more return to folly.* *O Lord, I have waited for thy ſalvation!*

I bound (or inſtructed, and at the ſame time) I *ſtrengthned their Armes*; or *Strong Sowers*, (זרוע תם:) *but they Plotted Wrong to me.* יחשבו רע, as alluding to חבש, uſed before, for *Binding up*, (contrary to חפש.) As כבש to *Toak* a Beaſt, and make it *Tame*, as a *Lamb*; which is alſo כבש, and חשף, בשב, or בסף, which is alſo *Money*, as *ſtamped* with it (or exchanged for it:) As of old *Pecunia* from *Pecus*.

They returned (from *Aſſyria*, or *Babylon*,) *But not to the High* (it may be חי, and *Holy* שיל:) *They are like a Deceitful Bow.* *Their Princes ſhall fall by the ſword*, *For the Rage* (ועם 677) of their *Tongue*. Pſal. 12. 7. 8 And that we cited from *Daniel* 11. 36. שר כלה זעם. Till *the Rage end*: for, the *Determined muſt be done.*

Then the *Trumpet* for Alarm, and the *Roman Eagles*: As our Saviour alſo Comments on it. Except it be the *Calves*, as Types of ſome other. And the very ſound of *Samariahs Eagle* (or *Calf*, as we touched in *Eglon*) may allude to thoſe *Eagles*, coming againſt them. Yea, and againſt the Temple, alſo; where the Golden Eagle was a ſad *Omen*. *And they ſhall ſay to the Mountains*, *Cover us*; and to *the Hills*, *Fall upon us.* To be compared with That in the Goſpel, and Revelation. *But how ſhall I give thee up*, *O Ephraim*? *O Iſrael*? *How ſhall I give thee up*, *As Admah*? *How ſhall I put thee as Zeboim*? My Heart is Turned (quite Turned) on me; My Repentings are kindled together. I will not execute the Fierceneſs of my Anger; I will not return to deſtroy *Ephraim*, for I am *God*, and not Man, the Holy One in the midſt of Thee. *And I will not become a Bear* בעיר, or a *Bruit Beaſt*, Cruel and Devouring. And yet, They ſhall run as *Lacques* after the Lord, and he ſhall ſhew, or ſhout, as a Lyon, *Arie*, (we touched it too much already, in *Aries*.) Then ſhall the ſons be afraid, or run

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as an Heard (yea and *carking care or charge*, may be חרד, חרנ As ערר flying to חדר:) As *Zippora*, (the Bird, or the Goat, or *Saphira*,) with *Moſes*, from *Ægypt*: and as *Jonah* from *Aſſyria*. I will Houſe them again in their own Houſes, ſaith the Lord. I will make them ſit, or Turn them again. והושבתים. 1329. How near to *Daniels* 1335, or Twice 666? Is *Judah* alſo, One of the *Faithful Witneſſes*, in the next Verſe? and Then, *Jacobs* Birth, and Life, and Travels, and Weeping, and Wreſtling at *Mahanaim*. And of *Succoth*, *Moed* of *Tabernacles*, as before; with *Labans* ſervice, and *Lebana*, and *Ægypt* again.

They ſhall be as a *Cloud*, and a morning *Dew* (Their ſin, and their Puniſhment:) and as *Moats* (כמץ) from Grain גרן. And as ſmoak: *Aſhan*: as the Engliſh *Aſhes*, from אש אשה. Yet I am the Lord thy God, from *Ægypt*. And thou ſhalt know no God beſides me: For there is no Saviour beſides me: made under all thoſe Commands alſo.

From the Hand of Seol (Grave and Hell, as St *Pauls* Acts) *I will redeem them*: *From Death I will ranſom them*. As *Goel*, the Kinſman, that had *Right*, and *Command* of *Redemption*; as we ſaw before. And *Gole*, is alſo an Engliſh word, as *Goal*. *I will be thy Plague O Death*, (to *devour*, or *ſpeak down*, as before in the Pſalms:) *O Seol*, *I will be Thy Cut off*: or moſt Deadly deſtruction. Being promiſed to *Break the ſerpents Head*; *to looſe all his knots*; *and to deſtroy his works*, *and Him that had the Power of Death*, *which is the Devill*. *Apoc*. 20. 14.

Repentance ſhall be Hidden from me; *Iſſatar*; 670. (with נחם it makes 1328:) we touched it in *Heſter*. As God himſelf, in *Moſes ſong*, *Eſterah*: (where alſo, the ה is final, as before, to make *Heſter* juſt 666:) and again סתרה; in the ſame ſong. *It ſhall be a Miſtery to you* (a *Promiſe*, rather than a *Threatning*:) As *Paul* alſo, going to cite This place of *Hoſea*, ſaith, *Behold I ſhew you a Miſtery*; or, The *Great Miſtery*.

With Thee, *the Orphan* (ſhall be made *Perfect* יתום:) ſhall finde moſt *tender Compaſſions*: רחם, not only the *Womb*, or *Bowels*, but *Their own Spirit* alſo. *I will heal their Backſidings*, משבתם. 1342. and with) 1348. *I will Heal*: leads

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us to *Arphacſad*; I *will looſe*, or diſſolve, *as the Deſtroyer*: But alſo, *I will* Heal, *As* Shaddai; *the Almighty*. I will be as Good, as Great, or Powerful. And that *for my Names ſake*. The ſon of *Sem* [the great *Name*; *They that know it, ſhall finde Reſt*, or *Noah*:] *Sem* they ſay, was the great *Melchiſedeck*; *the King of Righteouſneſs*, and *Peace*, which is *Salem*. But ſure, he was the near Anceſtor of *Selah*, or *Siloah*, Riſing up 35 years after his Father *Arphaxad*: and 3 and an Half alſo. The great Reconciler of the *Sun* and *Moons* Motions: more perhaps than 19, or any other Number. Half 70, 5 times 7: And next to 6 times 6: perhaps the juſt Age of our Saviour, at his Death. In Hours, it brings us to the Light of the 2d Morning, 36: As 360 Dayes, bring up the ſecond Year.

I will love them freely. Though before, he had ſaid, From my Houſe I will drive them, *Agarſem*: As *Hagar from Abraham*: *and I will not add to Love them*. *Oſeph*: As minding *Joſeph*, ſold to the Stocks, *&c*. All their *Saras, are Sorerim*. *Sorry Sirs*. As the Engliſh Proverb to this day. They ſhall be *Nodding* and *Noddies*, Among the *Gentiles, Gogim*: perhaps of *Gog and Magog* alſo. Both in England, and other Northern Countries: As we finde in Heathen writers.

But return O Iſrael, to the Lord thy God: Even yet, *Thy God*! As *Jeremy* 3. and many other places. And the great Complaint in *Zephany* is, that the *Polluted and Rebellious City, would not truſt in the Lord, Nor draw near to Her God*. As *Manaſſeh* (but a Type of their *Return*; though They thought themſelves *Forgotten*; as that name may intimate;) after All his ſins; Yet Bowed to *His God, and his Fathers God*; who Heard him.

Take words, and ſay; *Take away All Iniquity*: Not *Ours* onely, but *All*. O let the Iniquity of the Wicked (wicked alſo!) come to an end! And He, was *Heard, in what he prayed*. *Receive us graciouſly*. This *Tob*, mindes me of *Tobiah, the Lords Goodneſs*. There are ſtrange things in that Book; and of Theſe Dayes perhaps, in the true Hebrew Copy.

I will be as a Dew to Iſrael (yet the great complaint and

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puniſhment, was, That His *Goodneſs and Mercy was but a Dew.*) *He ſhall flouriſh as the Lilly*: Or as *Shuſhan*, of which before, and in *Eſter*. שושנה 661. Or as *Suſanna* Recovered by *Daniel* from the Elders: *as Shuſhan by Eſter and Mordecai*. There is another Miſtreſs alſo. Firſt, *His Roots* (under Ground, and out of ſight) like *Lebanon*. Then his little young *Suckers*, *Yonikothau*; (as *Younger* is, ינעד.) 66. 588. *His Glory* (or *Beauty*, or *Head*, *Hodo*: As *India* (How like to *Judea*?) *Hodi*, in *Eſter* alſo. And in Engliſh, *Hoddy*, is joyful and glad:) *As* the *Olive-Tree*: and *his Reak as Lebanon*. *Jaſuvu*, *Joſeve*, *Betſillo*. And again, *His memorial as the Wine of Lebanon*. *From me, is All thy Fruit found*. See *Eſay* 26. 19, 20. and *Pſalm* 107. 40, 41, 42, 43, and 91. and 37. 34. with the cloſe of This Prophet *Hoſeah*.

In the Prophet *Joel*, we have a *Form of Prayer* preſcribed, before the *Spirit be poured out*, as There alſo promiſed. And *Eſay* 32. *My Land ſhall be deſolate for ever*, &c. *Till the Spirit ſhall be Poured from on High*: *And then the Wilderneſs ſhall be a fruitful Field*; *and That* which is Now *fruitful, ſhall be accounted but as a Wilderneſs*. *And Then you ſhall ſing, as in the Night of the ſolemn Moed* (Chap. 30.) to be added to that before, of the Feaſt of *Tabernacles*. And Chap 59. They ſhall fear the Name of the Lord, from the *Weſt*, and his Glory from the Sun-Riſing; when the Enemy ſhall come in, *like a Flood* (to end That Generation;) *Then*, even Then, *the Spirit of* the Lord ſhall lift up a Standard againſt him. And the Redeemer (or *Goel*, and Kinſman) ſhall come to *Zion* (or out of *Zion*,) and ſhal Turn away Ungodlineſs from *Jacob*. *As* St *Paul* renders the words in *Rom.* 11. applying it to the *Fulneſs of the Gentiles*, (as the Reſurrection from the Dead) when *All Iſrael ſhall be ſaved*. For, This is my Covenant with them, when I ſhall take away their ſins; *My Spirit* upon thee, & *my words* wch I have put in thy mouth [for, the *word* which I Covenanted with you in your coming out of *Ægypt*; and *My Spirit is ſtill ſtanding* in you, Fear yee not, *Hag.* 2.] *They ſhall not depart* from Thy mouth, or from the mouth of Thy ſeed, or from the mouth of Thy ſeeds ſeed, ſaith the Lord, from now, and for Ever. And though they Rebelled and Vexed

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his Holy Spirit, ſo that he turned to be their Enemy, and fought againſt them; yet he remembred the dayes of Old, *Moſes and his people, ſaying, Where is* He *that brought them up out of the ſea, with the Shepherd of his Fock?* and where is He, that put his Holy Spirit within him? And again, *The Spirit of the Lord cauſed him to Reſt*, &c. Chap. 63. And then followeth a moſt ſweet and pathetical Prayer, for the time of their Captivity, to be Paraleld with that in *Joel* 2. And *Then, the Lord will be jealous for his Land* [or for his Earth!] *and will pity his People. Yea, the Lord will anſwer and ſay, Behold*, &c. *And fear not* O *Land*, [Be not Tyred, אל תיראי,] *Be glad and* Rejoyce, *For, the Lord hath been Great, to Doe*, or *to work Great things. Be not afraid, ye Beaſts of the* Field.

Be Glad then O children of Zion, and Rejoyce in the Lord your God: He hath given you the Former Rain for Righteouſneſſe; and He will bring the ſhowre alſo (the *guſhing waters*; as נעם may ſound in Engliſh:) the former *Teaching Rain*, מורה; and That alſo which *filleth up the ſtraw*, or the ſtalk, מל קש as in the firſt Month, or beginning of the year: which was alſo, the End of the year before.

And you ſhall eat in plenty, and be ſatisfied, and praiſe the Name of the Lord your God, that hath been ſo *Marvellous* for you: and my People ſhall never be aſhamed.

And you ſhall know, that I am in the midſt of *Iſrael*: and that I am the Lord your God, and none elſe: and my People ſhall never be aſhamed. And it ſhal come to paſs *Afterward*, (Afterward!) *I will pour out my Spirit upon all fleſh*, &c. And I will ſhew Wonders in the Heavens, and in the Earth: the Sun ſhall be turned into Darkneſſe, and the *Moon* into Blood (and may not דם alſo be ארמה?) before the Great and Terible Day of the Lord come: and it ſhall come to paſſe, that whoſoever ſhall call upon the Name of the Lord (*Ieſus*, as is plain by This cited in *Rom.* 10.) ſhall be ſaved, or delivered. As *Paul at Melita*: which in Greek may be *Care*. but in Hebrew. *Cure* and *Deliverance*. For, on Mount Zion, and in Jeruſalem ſhall be *Deliverance* (Here is alſo *Pelitah*, which we had before in

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Paltiel:) as the Lord hath ſaid, and in the Remnant whom the Lord ſhall call.

And Peter, by theſe words, proveth that This was only begun in *Act.* 2. and that the ſame ſpirit (of which They had Then, the *Firſt fruits*, as *Paul* alſo ſpeaketh) was promiſed *to Them and Their Children, and to All* (to *All*!) *that are afar off: even All the Lord ſhall call*: of which we have alſo a moſt ſure Character, in our Hearing and *Attending* to Him; and Calling on the mighty Name of *Ieſus of Nazareth*: as we cleared before, out of 1 Cor. 1. Rom. 10. and many other Scriptures.

And That This was to reach, much beyond That *Pentecoſt*, *Act.* 2. may be cleared from our Saviour, ſpeaking of the ſack of *Ieruſalem*, and their Great afflictions, divers years after That Pentecoſt: *and then*, ſaith he, *immediately after the Tribulation of thoſe dayes* (and in *Mark*, *After* that Tribulation, in thoſe dayes; which in *Luke*, are called the *Times of the Gentiles*, Treading down *Jeruſalem*, *the Holy City* in the *Revelation*, 42 *Months*: and Then) *ſhall the Sun be darkned, and the Moon not give her Light*; and the Stars ſhall fall from Heaven, and the Powers of Heaven ſhall be ſhaken: and Then ſhal appear the Sign of the Son of man in Heaven: and Then ſhall all the Tribes of the Earth mourn, and they ſhall ſee the Son of man coming in the Clouds of Heaven with Power and great Glory. Which is alſo in *Mark* and *Luke* (though Both omit the Sign of him in the Clouds;) who addeth alſo (for the *Jewes*, and not onely for the *Apoſtles*;) When Theſe things begin *begin* to come to paſs; Then look up, and Lift up your Heads: *for your Redemption draweth Nigh*. Even in That Generation; As ſummer, when the Figg-tree bloſſometh.

And thoſe ſignes, There given by our bleſſed Saviour (more by giving than receiving,) are in the Prophet *Zechary*; with *Haggai*, and *Malachy*, after *Babylon*: and eſpecially, in That place of *Joel*, with That very *Pouring out of the Holy Spirit* (which was therefore not fulfilled in *Acts* 2d, but onely begun, before that *Tribulation*, and Horror there ſpoken of;) with ſignes in *Sun and Moon*, and Blood, and Fire, and Pillars of ſmoak. For, *Behold! In Thoſe*

Dayes,

Dayes, *and in That Time*, *I will bring back the Captivity of Judah, and Jeruſalem*; and I will gather all Nations into the Valley of *Jehoſaphat*. *Thither cauſe thy mighty Ones to come down O Lord.* Amen. Let the Heathen be *Wakened* (for, it is *Kets*, both the End, and the *Waking*, or Reſurrection, as we ſaw before:) and com up into the Valley of *Jehoſaphat*; For there will I ſit to judge All the Heathen round about: as before in that very Valley, as we found at *Engedi* and *Beraca*. *Put you in the ſickle*, for *the Harveſt is Ripe, and the Preſs is Full, &c.* As in Chriſt, of the Harveſt, added to That of his Coming; and the *Revelation* alſo, of the *Vintage for* 1600 *Furlongs*. And now, the Sun and Moon ſhall be darkned, and the Stars withdraw their Light, and Heavens ſhake &c. Twice repeated in this Prophet, and twice in *Haggai*, as alſo the Author to the *Hebrews*: *Again, and yet Again, I will ſhake*: as at *Jeruſalem* pulled down; and again, at its ſetting up again.

And ſo the Prophet *Eſay*, 14. and 24 (as 24 of *Matthew*.) After all the Powers of Earth ſhaken, and the Kings of the Earth, upon the Earth; who yet ſhall be viſited, even in the Pit alſo; as *Zedekiah* was in *Babylon*, Blinde; *Until I viſit him*, ſaith the Lord, in *Jeremiah* 32. with 27 and 29. And in the 24th, They were carryed thither *for their good*. Even as the *Gibeonites* were Curſed by *Joſuah*, (that great Type of *Jeſus*;) but, *for their Good* alſo, though to draw Water for the Houſe of God: yet to be There, and *Nethinims*.

And ſo, here alſo, in *Eſay*, They ſhall be ſhut up, in *Priſon*, in *the Pit*; but after many dayes, *they ſhall be viſited*, and *Then the Moon ſhall be confounded*, *and the Sun aſhamed*, *when the Lord of Hoſts ſhall reign in mount Zion*, *and in Jeruſalem*, *and before his Ancients*, Gloriouſly. As thoſe glorious ſongs, in the two next Chapters: and the 27th, is of the *Binding of Satan*, (*Leviathan*, the *Dragon*, or the *Croſſing Serpent*.) As the Primitive Church did generally underſtand it. Which may reach the Powers of Heaven, or the *Zodiack*, which muſt alſo be ſhaken, with its *Beaſts* alſo; when the *Sun and Moon*, or two Witneſſes, are put out, or ſlain, for 3 dayes and Half: as ever, when there hath been

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a new World, or a new Heaven. And *Solomon* ſpeaketh as if more were ſtill to follow, than had gone before, to the *Beth Moed.*

We might Track it up to *Moſes* alſo: as moſt things in all the Prophets. *Then will the Lord be jealous for his Land,* (his Land!) *and pity his People*: which *Joel* hath, from *Moſes Song*: That is Gods, given to *Moſes and Joſhua* (more ſolemnly perhaps, than the Law it ſelf) in the *Tab.* He will be *jealous* for them, and moove them to *jealouſie*: and Then, *he will be merciful to His Land*; his Land! (even curſed *Adama*! As in *Joel* alſo:) *and to His People.* But when, They are ſhut up, and none left to help them, as was rightly obſerved by the Prophet *Jonah*, 2 *Kin.* 14. as we ſaw before in *Daniel*, and *Pſalm* 72.

And leſt This, might ſeem leſs Durable, becauſe from the flitting Tab: we may finde it alſo, among the ſecret Councels of God, hinted to *Moſes*, at his private retirement, in one of his Three 40 dayes (as he lived Three 40 years) on Mount *Sinai*: Though now placed in *Leviticus* 26. which may be the ſum of the Law, and the Goſpel alſo. Yea, and the *Fata Imperii*, or Their Changes alſo; as of the Moon in Heaven.

I will ſet my Tabernacle among you, and my ſoul ſhall not abhor you (which St *Paul* applyeth alſo to the Gentile *Corinthians*:) *and I will walk among you* (as if, the Ark did ſtraiten him, as a Childe in a Cradle; or in ſwathing bands:) *and I will be your God*! I will be ſo! Yea, and I, will ſtretch out my Hands, and feet among you, as one that ſwimmeth.

But if you will not Hearken! and will not! O! How much wilfulneſs, is ſtill expreſſed in it! *And if you will deſpiſe my Statutes* (charged on *David* himſelf!) *And your ſoul abhor my judgements*, ſo that you break my Covenant. Not a word of Threat, till ſin came up ſo High, as could hardly be worſe (one would think:) And Then, *I will appoint over you Terrour, Conſumption, and burning Agues, to conſume the Eyes* (our great occaſions of ſin) *and cauſe ſorrow of Heart*: which the Lamentation calleth, *the Curſe of God.* And I will ſet, *my Face*! (when they had ſet *Their Heart*) *againſt you; and they that Hate you, ſhall* Reign *over you.*

And if you will not yet *for All this, Hearken unto me*, [O! how Tender!] Then I will add to Teach, or Chaſten you Seven, שבע. And if you will walk with me at *adventure* (*Keri*) *and will not hearken* to me: I will yet add ſtroke or plague, Seven. And I will ſend the wilde *Beaſt* [of *Tooth* or *Teeth*, as the *Syriac* in the *Revelation*,] *who ſhal deſtroy the Tame Beaſts, and the Children alſo.* As *Molock* did, in His fiery Claws; and *Babel*, in his fiery Furnace. And becauſe they bare the Tabernacle of *Molock*, inſtead of Gods; and the Image of the *Beaſt*, and *Dragon* alſo, inſtead of Gods *Image*; Therefore he carryed them beyond *Babylon*: as the Prophet, and *Stephen* alſo.

And if you will not be *inſtructed to me*, by theſe things; but wil walk *Keri*; [may it allude to their walking by *Tradition*, rather then *written Rule*? As they rejected the written *Ketif*, for the *Keri*.] I will walk with you, *Keri*: and *I* will ſtrike, or Hack you, *Even I*, *Seven*. And I will bring a Sword, avenging the Quarrel of *the Covenant* [which they Brake, before His firſt ſtroak: *And when you ſhall be gathered together* [as to the ſongs of *Aſaph*, the little *Gatherer* of the people: as a Type of *Shilo*, the great *Gatherer*, promiſed, *Gen.* 49. 10.] the Hebrew word wanteth 3 of 1200. I will ſend the Peſtilence among you, and into the Enemies Hand *you ſhall be given up*. As God gave up *Job* [the very letters of the word here uſed for *Enemie*] into the hands of *Satan* the great *Ojeb*, *Ob*, *Pytho* and *Python*. [ſee alſo *Rev.* 2. 10.] And in *Micha* we found *They ſhall be given up, till ſhe that Travelled bring forth*. As here, you ſhall be *Given up*. Which may be more conſidered; and the rather, becauſe the place is clear enough, of the great ſiege of *Jeruſalem*, and its Peſtilence and Famine alſo: with Women eating their own Children, as in the *Lamentations*.

And if you will not, for all This, hearken unto me, but walk *in Keri*, or contrary to me: Then I will walk contrary to you, in *Fury*: *Hamath Keri* (as we ſaw in *Hamath Zoba*) And I will correct, or inſtruct you, Even I, *Seven*: upon your ſins, or againſt them. (as twice in this Chapter: but once, Verſe 21. it is According to your ſins.)

And

And you ſhall eat the fleſh of your Sons, and the fleſh of your Daughters, ye ſhall eat. And I will deſtroy your *High places, and cut down your Hammons, and caſt your Carkaſes, upon the Carkaſes of your Idols* (and all your Cities ſhall be waſte, and the High Places deſolate, That your Altars may be laid waſte, and made Deſolate; and your Idols may be broken and ceaſe; and your Images may be cut down; and your Works may be aboliſhed; Ezek .6.6.) *And my ſoul ſhall abhor you. And I will ſcatter you among the Heathen, &c. And your Land ſhall keep her Sabbaths*: (One great Reaſon of all this Deſolation.) *And you ſhall periſh* among your Enemies, and their Land ſhall eat you up. And they that are left of you, ſhall *Pine away*, in *their Iniquity, and alſo in the Iniquities of their Fathers with them, they ſhall Pine away.* As *Ezek.* 24. and *Dan.* 9. confeſſing their Fathers iniquity, ſaith alſo, that *Shame belongeth to their Fathers*: As if their Childrens ſins, ſhould alſo be puniſhed on their *Fathers*. God be merciful to me, a great ſinner, in others alſo.

But is there *Hope in Iſrael*, yet, concerning This alſo? Yea Verily, for, our God, is the *God of Hope*, and of *All Conſolation*; and the *Father of Mercies*, (One with *Chriſt*, who is the *Only Begotten* of the Father.)

Now follow, ſome of the ſweeteſt Promiſes in all the Bible: although the former part of them is wronged much, by adding an *If*, before them, in ſome Tranſlations: (a Serpent, that may hazard Paradice again, and turn the Goſpel of Free Grace, into a *Condition*, Out of our Power more than *Circumciſion*:) But the Original, hath no If: but a *Promiſe*, that they ſhould be brought to acknowledge (as *Jer.* 3. *Only acknowledge*) Their own and Fathers vileneſs, in walking So to God, and He *ſo* to them: Or Then, their Uncircumciſed Heart ſhall be humbled, and Then, they ſhall Accept their puniſhment: *And I will remember my Covenant* with *Jacob*, and my Covenant with *Iſaac*, and alſo my Covenant with *Abraham*! I will *Remember!* (How often repeated!) And I will *Remember the Land*! For, the Land ſhall be left, and enjoy her *Sabbaths*: *And they ſhall* (How ſweet!) *Accept* their

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Puniſhment; becauſe, even becauſe, they deſpiſed my Judgements, and their ſoul abhorred my Statutes.

And yet for All That, when they be in the Land of their Enemies (How gracious!) I will not (I will not) caſt them off, or deſpiſe them: (*Pſal.* 22. 24. *Ioh.* 6. 37.) neither will I abhor them to deſtroy them Utterly (*Pſal* 119. 8. *Jer.* 14. 19, 20, 21.) and to break my Covenant with them; *For I am the Lord, Their God.* (a Reaſon ſtrong enough, as we ſaw in *Hoſea*, and divers other places.)

But for Them, or Their ſakes (How ſtrange is this!) *I will remember* the Covenant of their Anceſtors; whom I brought out of *Ægypt*, in the ſight of the Heathen: (to this very end) *to be to Them, for a God: I am Jehovah.* Theſe are the Statutes, and Judgements, and Lawes, which the Lord gave between him, and between the Children of *Iſrael, in Mount Sinai, by the hand of Moſes.* As alſo, before, *Chap.* 25. Which two Chapters, deſerve a Volume by themſelves. But God will Teach us; and make us wiſe and proſper, in All we do; If we would but *obſerve the Law of Moſes*: as the laſt of the laſt Prophet *Malachy*, and the laſt ſpeech of *David to Solomon*, (though now in the Firſt *Pſalm*:) from Gods own words to *Joſuah*, upon *Moſes* Death. *Joſ.* 1. 7, 8. And that great *Arcanum Imperii*, Deut. 17. and 3 laſt Verſes, which we diſcourſed before; as the beſt place I know, for *Succeſſive Monarchy.*

And that *Levit.* 26, is ſuch a gracious Promiſe (the foundation of the Goſpel) may be yet more cleared by that Letter, written by good *Hezekiah*, in full *Parliament of Lords and Commons*: 2 Chron. 30. To the Ten Tribes, after their Captivity begun: But they are invited to *Return* to That which was *Sanctified for ever*, by a moſt gracious God (there deſcribed) *In their Returning*: (בשובכם. Which yet ſome render, *If you Return*:) citing that of *Leviticus*, and *Deuteronomy*, with *Exod.* 34. &c.

And *Nehemiah*, citing theſe alſo, leaves out the *If*: (though ſome Tranſlations put it in, There alſo, but in *little letters*;) deſiring God to *remember*, he had *promiſed Moſes*, that although he would ſcatter them for their ſins, yet *They ſhould turn again*, & keep his Commandments &c.

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Compare the First Chapters and 9th, with the 9th of *Ezra*, and 9th of *Daniel*. Which is not onely in the Hebrew *Tobit*, so remarkable; but in divers places, as an *Absolute Promise*: else they could not build upon it, as *Assuring* their Return: Except they came up to that *Condition*, which they knew not that they should; Except It also, wereThere promised, to be given them; even in their Enemies Land. Which is so promised: and clearly in *Ezekiel*, several times; *You shall abhor your selves, and Blush, and loath your own Doings*, &c. (the most genuine and Gospel Repentance) *When you shall see me Pacified towards you, for All that you have done. But not by your Covenant*, or any thing you do, or can do; *Be it known unto you, O you House of Israel.*

And *Daniel*, that Wise man, saw such a stress on This, that citing *Moses*, and the fulfilling of his Threatnings so, that *never was the like done under Heaven, as at Jerusalem* (nor ever shall be, as we saw before:) And yet, saith he, *We have not sought the Face of the Lord, our God, to turn*, or *that we might turn, from our iniquities, and understand thy Truth.* And yet, according to *all thy Righteousness* (a strange expression!) *I beseech thee, let thy Anger and thy Fury* (in other Prophets and Psalms, Thy Hating, Loathing, Abhorring, Cursing) *be turned away from thy City! Jerusalem! the Mountain of thy Holiness!* And concludeth, *For the Lords sake*: Or the Messiah; (as That Phrase, in their most antient Authors:) Or as himself expresseth it clear enough, *Because* (Thou art) *Our Lord, Adonai.* Their usual expression of That God-Man. As other Lords, onely by *Adoni*; or at most *Hadoni*. Their common Salutation, when they met: as we may finde in *Plautus*: sounding it much as the English, *How don ye!*

For, it is Christ he speaketh to; Or the whole Trinity. *Bow down thine Ear to hear, and open thine Eye to see: Hear Adonai, Adonai Pardon, Adonai Hearken, and Doe; Defer not, for thy own sake, O our God! And not for our Righteousnesses* (which are as filthy Raggs, even All of them, and worse:) *But for thy great Mercies.* Which in other places, are also *Manifold Mercies*: as manifold, and more, than All our sins. Or as his 9th. and 9th. To

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the Lord our God belong Multitudes *of Mercies, and Forgiveneſſes* (in the Plural, as alſo, cited by St *Paul:*) *Though we have Rebelled*, even Down-Right, *Rebelled againſt him.*

And Then comes out the Angel (at the *Minha*) with the 70 Weeks : and after, with 1290, and 1335 Dayes. Which may be alſo, in that 26 of *Leviticus.*

Where we read of 4 *Sevens*, and Chaſtning, or Inſtructing (which is the ſame in Hebrew;) 4 times 7: which make a Month; or 28, in *Dayes*, or *Hours*, or *Tears*, or ſomwhat worth enquiring after. In general, it may Hint the 4, 7 Dayes, or Month of the *Moon*, from the *Sun*. As if Here alſo, God would intimate, They ſhould return again after Thoſe 4 Sevens, as the Moon to the Sun : as we ſaw in 4, 7 Dayes, or 666 Hours.

The word, *Seven*, is Hebrew שבע, in Numerals, 372. which in Hours, is the very Morning of the 16th Day of the Firſt Month; or the great Heave-offering, or Wave-ſheaf of Barley : the *Reſit*, or *Firſt of Firſt Fruits*. In memorial of the Morning after their coming out of *Ægypt*; which was the 15th Day, at Sunſet : juſt in the 360 Hour, as their year came out, in 360 Dayes; and the 2d Morning from Creation, in 36 Hours; as we ſaw before : and how this *Firſt Fruits*, was alſo a Type of our Saviours *Riſing* up from the Dead (as this Sheaf of *Barley* Heaved up) on the 3d Morning after the *Paſſover* was ſlain, on the 14th *Minha*, 333 Hour : or 40 (the 40 Hours of Chriſt in the Grave:) before 372, the Morning of the *Wave-Sheaf*.

The morrow after the Paſſover, the 15th Day of the Month, or firſt of Unleavened Bread, was a ſolemn Sabbath, or Reſt, from ſervile Labour; and a Feaſt of joy, as the Jewes call it, becauſe of the *Peace-Offerings* then to be offered and eaten; which they alſo called, the Feaſt of *Paſſover*. As in the Goſpel, They would not go, into *Pilates Hall*, leſt they might be kept from the *Paſſover*, or Paſchal Feaſtings (for the *Lamb* was Eaten, on the Night before, as we ſee, in our Saviour; though ſome think he was before the Jewes, in that alſo :) of which *Deut.* 16. 2. 2 Chron. 30. 24. and 35. 7, 8.

But the next, or 16th Day, was for Offering the Sheaf, or

or *Omer* (both an *Handful*, and a 10th part of an *Epha* (equal to the *Bath*, 3 *Seas*;) the 10th part of an *Homer*:) gathered in the Dusk of the 15th Day (called the *Sabbath* after the *Passover*:) yet by 3 men, saying, *On this Sabbath, Sabbath, Sabbath*; In *this Basket, basket, basket*; *with this Sickle, Sickle, Sickle*; the Men 3, and the Baskets 3, and the Sickles 3, and they must reap enough to make 3 *Seas*: from the Valley of the Brook *Kidron* (*He shall drink of the Brook in the way; and so lift up his Head.*) Then they pass it through the *Fire*, that it may be *Parched Corn*, and *Ground* also. For, *it pleased the Lord to put him to pain; though a Son: that he might learn Obedience; and by sufferings, be made perfect.*

From this *Sickle*, they must count the 50 Days, as *Deut.* 16. 9. Which in *Levit.* 23. 15. are begun from the *Morrow after the Sabbath* (or First Day of Unleavened Bread, after the *Passover*) *or the Day of the first Sheaf*; So that the morrow after the 7 compleat weeks, or 50th Day (as the Jewes themselves call it.) was the Day of *Pentecost*; and of *Biccurim*, the First-Fruits, in two loaves of fine *Flour*, leavened.

The Jewes observe no Rejoycing commanded at the *Passover* (which must be eaten with Bitter Herbs:) but at *Pentecost*, they sang the great *Hallel* Once; being Once commanded to *Rejoyce*; and Twice at *Tabernacles* (Double and more then Double, or seven-fold to the joy of *Pentecost*:) As we may finde in *Deut.* 16. and 11th for *Pentecost*; but 14. and 15, for Tabernacles, on the 15th Day of the 7th Mouth: *And thou shalt observe the Feast of Tabernacles 7 Dayes* (the *Pentecost* but one;) *when thou hast gathered in thy Corn, and thy Wine: and thou shalt Rejoyce in thy Feast* (Thy Feast!) *thou, and thy Son and thy Daughter, and thy Man-servant, and thy Maid servant, and the Levite, the stranger, and the Fatherless, and the Widow, that is within thy Gates. 7 Dayes shalt thou keep a solemn Feast, unto the Lord thy God, in the Place which the Lord shall choose, because the Lord thy God shall bless thee, in all thy increase, and in all the works of thy Hands: Therefore thou shalt surely Rejoyce.*

They observe also, the Pure Unleavened Bread of

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the *Paſſover*, was a *Memorial*, to endure for ever. But not that of the *Penteco ſt*, (being to fall, or be little ſpoken of, when All was brought in; as we ſaw before, of *Tythes* and *Firſt-fruits*, in *Ezekiel* and *Revelation*:) And though the *Paſſover* and all its Week, had onely Pure Unleavened Bread (a Type of Chriſt, without ſin;) yet the *Pentecoſt* had both, Unleavened in its *Minha*, and Leavened alſo, in its two Cakes, of *Biccurim* בכורים: and בחורים *the Elect*, as we ſaw before in *Bahurim*.

And might not Thoſe two Cakes, repreſent the two Churches of Jew and Gentile? or the two Witneſſes, to be Broken as the two Cakes? Or the Turtle Dove, and the young Pigeon, in *Abrahams* Viſion? *Sara* and *Hagar*, or *Keturah* (whom the Jewes account *Hagar*:) with *Rebecca*? or *Rachel and Leah*? *Abigail and Ahinoam*? and divers others, as before, and yet again: Types of the two Witneſſes!

Thoſe two Cakes, were attended, with 7 Lambs, and two Rams, and a Bullock, for an *Ole*; a young *Goat* for a *Chate*; and two Lambs alſo, for the onely *Salems* of the whole Corgregation, which were moſt Holy: to be waved up with the two Cakes, or *Biccurim*.

Which the Jewes alſo may teach us, to be 7 *Taps* long (was it the *Sacred Cubit*?) and 4 broad, and 4 high. As to repreſent a Month, of 4 Sevens, in that 26th of *Levit*.

If one of theſe *Sevens*, be 372 (as in שבע) and bring us juſt to the 16th Morning of the Wave-ſheaf of Barley; (which was juſt 372 Hours:) Why may not the other 3 bring us to the *Pentecoſt*? Or 50th Day, after that Feaſt of Barley?

3 Times 372, make 1116. which are juſt 84, leſs then 1200, the number of Hours in 50 Dayes, that make up the *Pentecoſt*, from That Barley-ſheaf. And 84, in Hours, make up juſt 3 *Dayes* and *an Half*, for the Slaying, or Laying, of the Witneſſes: as we found, in the Sun and Moon (Hid in the Suns Beams, or *Hamma*, חמה, 53 or 93,) till ſhe be firſt *Malta*, מלטה, juſt 84, and then *Lebana*, לבנה 87, in three Hours more: and *Melit*, or *Melita*, מליט מליטה 89 and 94: and *Malcha*, *Melcha*, *Milcha*, מלכה 95, and *Sach*,

Sach, צח 98. And ſo forward, to *Sheleg* and *Shegel*, as we ſaw before.

I add not, That the Hebrew words, for that, we ſaw but now, in *Levit.* 26, *You ſhall be given up into the Hand of the Enemy*, ונתתם ביד אוב either with ו or without it, make but 3 more, or 3 leſs than 1488, which are juſt 4 times 372, the number of שבע, 4 times repeated, in that Chapter, for their Chaſtiſments. But we may yet have a more ſure Key, for That, and all other Prophetick numbers.

In the mean time, we may remember, that 222 Hours (the 3d part of 666,) brought us to the 10th Midnight, before *Jericho*: And in *Joſua* 4, 19, we read, that they came out of *Jordan, to Gilgal*, the Eaſt border of *Jericho*, juſt upon the 10th Day of the Firſt Month: and the number of *Jericho*, is the Hour of Noon in that 10th Day.

The Paſcal Lamb, or Goat, began to be Tyed up, or ſeparate 3 Dayes and Half, for the *Paſſover*, on the 14. As *Pauls* Tempeſt went off in the 14th Day; and Then, he came to *Melitah*, or *Malta* (which hath alſo been *Deliverance*, againſt the *Turks*, many a time:) As *Sodom* was delivered by *Abraham*, in the 14th Year; and *Jacob* ſerved *Laban*, for his two Daughters, 14 Years; and *Jeruſalem* was freed from the *Aſſyrians*, in the 14th Year of *Hezekiah*; and *Ezekiel* ſaw his *New Jeruſalem*, in the 14th Year after the Citie was ſmitten; and in the 10th Day of the firſt Month; juſt as the Lamb was to be Tied up: And *Daniel* had his great Viſion, of which we have ſpoken, on the 14th Day, after That Lamb, ſo tied up; but not ſlain till the 14th Day, about the Evening *Minha*, or the 333d Hour, juſt Half of 666.

But they came out of *Rameſes*, on the 15th Day, *Numb.* 33. 3. and at *Sunſet*, *Deut.* 16. 6. juſt 360 Hours of the Month. As if now, they were to begin, a New Year of 360 Dayes, 10 times as good as the 2d Dayes Light; Riſing up, 36 Hours, from the Beginning.

The Morning after was fixed, for Heaving up the *Barley-ſheaf*: as Emblem of their Riſing out of *Ægypt*; and our Lords *Lifting up*, on the Croſs, and *Riſing* alſo; from the Grave, on the 3d Morning, after his Death; as the

Sheaf, was, the 3d Morning after the *Paſſover* ſlain.

In *Heſekiahs* time, they began to cleanſe the Temple (polluted by *Ahaz*;) on the firſt Day of the firſt Month; but they paſſed not the *Porch*, till the 8th Day; nor the Houſe, till the 16th Day (the Time of this Barley-ſheaf:) which was one of the Reaſons why they could not keep the *Paſſover*, on the 14th of the Firſt Month; as commanded, on pain of Cutting Off. But *Heſekiah* roſe early, and called the Rulers of the Citie, and All, laid their hands on 7 Goats, for a *Chate*; and the Prieſts killed them, and with their Blood, made atonement, on the Altar, for All *Iſrael*, as the King commanded. And the King, and his Princes, and all the Congregation, made an Act of Parliament, for the *Paſſover*, on the 14th of the 2d Month; and then *Heſekiah* prayed, *The good Lord* Pardon, &c, *though not according to the* Purity *of the Sanctuary*: or Lawes thereof: And the Lord hearkened to *Heſekiah*, and Healed the people. And the King ſpake comfortably to the Levites; and they kept the firſt 7 Dayes (as in the firſt Month;) and the whole Aſſembly took Counſel to keep other 7 Dayes; and they did ſo, with great gladneſs; as the like was not ſince *Solomons* 14 Dayes alſo. And the Prieſts, the Levites, roſe and bleſſed the people, and their voice was heard, and the Praier came up, to his Holy Habitation, unto Heaven.

Pentecoſt, the 50th Day, from the Sheaf of the 16th, as in *Leviticus*; But in *Deuteronomy*, from the *Sickle*; which was the Day before: and that, ſo ſtrictly maintained, againſt the *Zaadduces*, as the Jewes may teach us; that from Thence, They cryed Thrice, *On this Sabbath, Sabbath, Sabbath* (or the morrow after the *Paſſover* ſlain, the 14th Evening:) *with this Sickle, ſickle, ſickle*; as we ſaw before; as a beginning to the 50 Dayes of *Pentecoſt*, Deut. 16. 9. *When thou puttеſt in, the Sickle.*

In 50 full Dayes, there are 1200 Hours: to be compared with 12000 of a Tribe, The *Firſt-fruits to God and the Lamb*, in the Revelation. And *Moadim* are juſt 1200: if *Moed* be 120 (as we ſaw before) and *Moadim* be 10 *Moads*, as it may be: For, the Hebrew *Duall*, is for Two; and their Plu-

Plural for 3 at leaſt; as we ſaw in *Elohim*: and Plural numbers are generally 10 fold, to their Singulars; as we ſaw, 10, a Congregation: As the leaſt plural Regimen, is made with *Jod*, that is 10, and *Im* may be 50, or 610: and through all the Bible, we ſee numberings by 10, and by 50; and the leaſt Captain, of 10: As alſo the Engliſh yet obſerve in their old good *Tithings*, and *Tithing* men, with Headboroughs, and Conſtables of *Hundreds*.

The 7 Weeks, were but 49 Daies, as a foundation for *Daniels* 7 Weeks, of 490 Years: of which again. And though the *Pentecoſt* were the 50th, yet the *Biccurim*, or firſt Fruits of the Spirit (*Acts* 2d) came on the 3d Hour, of that 50th Day. So that we may begin the 50 Daies, or 1200 Hours, before the *Barley ſheaf*. And ſure, it muſt be 12 Hours at leaſt, before that *Morning*; elſe we ſhall diſturb the courſe of Nature; which began Time (as God doth All) with the Worſt firſt; as *Evening* before *Morning*: and probably with *Winter*, before *Summer*: That is Sowing time, before *Harveſt*; whoſe laſt end, ended the whole Year, and began another.

If 1200 be added to 333, the *Minha Paſſover*, or to 335 or 6, the laſt Hour of the 14th Day; it makes 1533, or 1535, the number of *Wrath and Fury*, to be *Paſſed over*, as *Daniel* 9. 16: אפך וחמתך, *Aphek* and *Hamath*; words ominous enough to *Iſrael*, beaten ſo often at *Aphek*, (and as ק, is 5 times כ, ſo ך is 5 times ק) when the Ark was taken; and again, when *Saul* was ſlain, beſides all elſe: And though *Solomon* (as a Type of *Jeſus*) conquered *Wrath*, and *Hamath*, as we ſaw before; yet the King of *Aſſyria*, gloried in it, as His, and conquered by Him: Whence alſo, he carried ſome to people *Samaria* (though they brought the Wrath of God, and *Aſima*, and Lions with them: *O Ariel!*) And the King of *Ægypt* Chained a King of *Judah*, in the Land of *Hamath*; as the King of *Babylon*, did binde, and blinde *Zedechiah*, in the Land of *Hamath*; as we read in *Jeremy*. And the Prophet *Eſay* ſaith, that God will ſet his Hand the 2d time to recover his people from *Hamath* alſo; which in *Zechary*, muſt be joyned to *Damaſcus*, when it is *Menucha*, made *Meek and quiet*, as we ſaw before.

And

And though I may be out in *Time*, as well as *Place*, what if God ſhall ſhew us, All theſe Hours to meaſure Years, from *Ægypt*, Onward? Thus?

480 to the Temple, in *Solomons* 4th, who Reigned 40. Thence *Ezekiels* 390, to the Temples End. Thence, 3 times 666, and an Half, may bring us to the Great Tabernacles in the 7th Month; or juſt to 1666, after the 2d Temple was deſtroyed.

And by This account, there may be juſt 666 Years, between the two great Changes of *Jeruſalem* (by the *Chaldeans* and *Romans*,) as the two Changes of the *Moon*, under *Hamath*, the Heat, and Raies, or Rage of the Sun. That is, 70, and 66, and 490, and 40, from That *Pentecoſt*, Act. 2. To the Roman Sack of *Jeruſalem*; juſt 70 Weeks after the 2d of *Darius Nothus* (106, or meaſuring יר, from the Captivity;) as That *Pentecoſt* (and Paſſion of our Saviour,) was 70 Weeks, from *Eſraes* Time, in *Artaxerxes*; 66 (or what if 70?) from the 2d of *Darius Hyſtaſp*: who reſtored the Temple (in *Haggaies* Time;) ending its 70 Years, and the Cities, 70; as *Cyrus* firſt ended *Ezekiels* 70; at his taking of *Babel*: which was the *firſt and laſt* (as *Lebab* in our Body) of Oppreſſion, and *Confuſion*, to the World, or Church of God, in moſt, or All the Monarchies. So, to *Nimrod*, *Belus*, *Belochus*, *Nabonaſſar*, *Nebuchadnezar*, *Nabonidus Darius* the Mede; *Cyrus* the Perſian, *Darius Hyſtaſp*: *by Zopyrus*; and *Darius* the laſt, Puſhed by the *Goat*, *at Granicum*, Thrown down at *Iſſus*; and Trampled at *Arbela* (near *Charan*) as *Daniel* foretold of *Alexander*: who got the Empire, loſt his Manners, and his Life, at *Babylon*. As *Seleucus* after him, the Root of the *Seleucidæ*: till the *Romans* alſo, were poyſoned, by ſwallowing, or gaping at *Babylon*, which they could not ſwallow. Being the Fatal bound of their Empire; ſeveral times, beſides that ſhameful ſlur of *Craſſus* at the foreſaid *Charan*, of *Abraham* and *Laban*, as we ſaw before. As a Parallel to *Hamath*; which to *Haran*, is as *Rage* to *Wrath*; or as the Weſtern Sun of the Afternoon, to the Morning Sun of the Eaſt. As *Charan* lies to *Hamath*: and Both at Gods left Hand, or North-ward.

And as *Jonahs* 40 Dayes, might be 40 Years to *Niniveh*,

As

As *Ezechiels* 40 Daies, to 40 Years of *Judah*; ſo the 40 Dais of Chriſt on Earth, to the 40 Years of *Jeruſalem*, after him; as the 40 Years in the Wilderneſs, to the 40 Daies of ſearching the Land: Or to the firſt 40 Daies of *Moſes* in the Mount; As Chriſt 40 Years in Heaven (after his 40 Daies) and Then came down and brake the two Witneſſes of the Law; as *Moſes* did the two Tables: Bnt as Types of two other, to be Broken & renued again, as They were.

480 Years from *Ægypt* to the Temple; may anſwer both to 48 Hours, in two Daies (beginning alſo the 49th of 7 times 7, as the *Jubilees*;) and to the firſt 480 Hours, of the Month, and of the Year (of 360, juſt the Time of *Exodus*; ſo that it is much one, to begin There, or at the beginning of any Year;) and 480 Hours, bring us to the 21 Day; the laſt and Great Feaſt of Unleavened Bread. And *Solomons* 14 Daies of Dedication, may point at the *Tamid* of That 21ſt Day, with its ſolemn Oflerings in the of That *Day*. 14th Hour.

The Firſt 40, of the 480, bring us to *Moſes* Death; at the 4th Hour, of the 2d Morning: while he *repeateth* the Law, and 2d Covenant, in *Deut*. 29, and ſingeth his Swan-like ſong, and Bleſſings; Chap. 32, and 33.

41 Their Hour of Temptation, Paſſing *Jordan* (as the Red Sea, at the *Exodus*,) and entring *Canaan*, much as the Lamb was to be Tyed up, on the 10th Day; as we ſaw before in *Jericho*. Yet, 41, and 42, the Number of the 2d Days *Noon*, Dines them with that Country Bread.

Six Hours, or Years of War and Trouble, bring them at length, to quiet Reſt, in the Evening *Minha*, of that Day; ending in 48 (and 49: as the Root of Sabattical Years and Jubilies) the 10th part of 480. In That *Night*, *Joſuah* (*the Sun*, of That Day) is taken from them. He had ſtayed the *Sun*, and was buried in *Timnath Heres*, Image of the *Sun*; as the Name ſpeaketh. And that *Nights* Darkneſs, holdeth them 8 Hours more, in 8 Years Bondage, under the Blackmoor *Cuſhan*, as akin to *Cuſh*, of *Ham*; the Father of *Nimrod*, Lord of *Babel*, as This of *Meſopotamia*; where was *Haran* of *Abraham*, *Laban* and *Jacob*, their Anceſtors. So that *Cuſhan* ſeemed to call them back again,

again, into their first Bondage. A Type of *Assyria*, and *Babylon*; that were to be their first and last Enemies: For, *Rome* never hurt them: It infected with *Babylon*. But *I saw the Tents of Cushan, in affliction; and the Curtains of Midian Tremble*: As we read in *Habacuk*.

This Hour of Darkness, as the other 5, of *Moab*, *Canaan*, *Midian*, *Ammon*, *Philistines*, (as the 6 Hours to the first Midnight; or 6 Daies, of the first Week, before the *Sabbaths*;) but as Parts of Their *Daies*, who judged *Israel*, and freed them from these 6 Hours of Darkness, in 3, 18, 20; 7. 18, 40; in all, 100 and 11: the measuring Line, or קוה, we saw before; for the 6th part of 666, the great Number of *Darkness*: or Course of the *Moon*, in absence, distance, or opposition, to the *Sun of Light*. And These 100 and 11 dark Hours, being taken out of 444, from *Ægypt* to *David* in *Abrahams Hebron*, leave 333, or half 666: which we may meet again.

Othniel (with *Achsa*, both akin to *Caleb*,) is to shew both the Time and Wonders of God, as the name may hint. His 40, as *Moses*, swallow up *Cusans*, 8 Hours of Darkness; and bring us about the first watch of the 5th Night. And then *Eglon*, the *Calf* of *Moab* (an Heifer of three Years old, *Esay* 15.5. *Jer.* 48.34. *Gen.* 15. 9.) cometh up, to minde them of their Golden *Calf*; while *Moses* was in the Mount, as many *Daies* from the Law, as now perhaps he had been *Years* in Heaven. And *Eglon* was destroyed by *Josuah*, 10, 34.

But about the Evening *Minha*, of the 6th Day, *Ehud* helpeth them: and *Shamgar*: so, that they Rest, (from That *Moed*,) all the 6th and 7th, or *Sabbath* Day. Which may be observed also, in all the *Sabbaths*, of those Daies, or Years; which we are now measuring by Hours, of the first Month.

Othniels 40, *Ehud* and *Shamgars* 80, make up 120 Years: the Great *Moed* for Man, as we saw before. And 120 Hours, make 5 Daies; which (added to *Moses* and *Josuahs*, 2 Daies,) bring us quite through the *Sabbath*, or 7th Day, into the 8th. And Then *Jabin Instructeth*, or Teacheth them to understands; as the word may intimate, akin to the Hebrew Phrase we saw before, to *Correct* and *Instruct*.

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ſtruct. As the men of *Succoth*, were *Taught with Briers*; made to *Know*: Judg. 8. 16. and *Jabins* 20, bring us about the Morning watch of the 9th Day.

And Then, *Awake, Awake Deborah*; *Awake, Awake* (As there were 4 Hours to the Morning;) *Utter a Song, Ariſe*, O Morning Star; or *Bright and Light* Barak: *Lead Captivity Captive. Let All thine Enemies fall* O *Lord*, (as *Saul*, with *Lightning*:) But *his Lovers, be like the Sun in his brightneſs*: For, This *Barak* was alſo the ſon of *Abinoam*, the *Fathers Brightneſs or Beauty.* As we ſaw before, in glancing on That ſong, in *Judges* 5.

Barak and Deborahs 40, made them Reſt, till about the end of the 10th *Day*. And Then, the Lamb is prepared, for the *Paſſover*: As being Then tyed up, by *Midian*, oppreſſing them.

And now, comes out *Gideons Fleece*, as alluding to That *Lamb*; and his *Lamps* alſo, in *Earthen* Pitchers (as St *Paul* remembers;) and the *Barley Cake*, rouling in a *Dream*; at the Middle Watch; or ſoon after Midnight. For, the 7 Hours, or Years, of *Midian*, came to *Midnight*, and an Hour after; And Then *Gidion*, (as a little *Kid*,) Riſing by night to deſtroy *Baal* (Lord of Darkneſs) is *Jerubbaal*, and the Watchman of Iſrael, for That morning; and offers the 2d *Bullock*; yet akin to *Eglon that Calf*: and his 40, giveth them Reſt, till the 11th Daies Evening.

There is more to be ſpoken of the Times of *Sibboleth*, and *Shibboleth*; and of *Abimelech*, or King Father; and of *Sechem* and *Dinah*, Judgement: and *Jotham*, the *Orphan*: *If indeed you dealt kindely with my Father*; *for, he did deliver you*; Then, &c. But *Quis talia!*

Abimelech dwelt at *Aruma*, (from *Rome*, to *Roam*, and *Ramp*:) in Hebrew letters, 254: which may be, the very year of his Coming up; though others make it about 260. And ſo with ם added, as Verſe 31, it will be near 666, when he ſlew his 70 Brethren: of which again.

His 3, and *Tola's* 23, and *Jairs* 22, make up juſt 48; as 48 Hours, of two *Daies* more: which bring us to the 14th *Day*, or 2d *Sabbath*. It had a very ſad Night: to paralel the Time when Angry *Pharaoh* ſaid to *Moſes*, Get thee

from *me, ſee my Face no more*; *but Dye*. So, God himſelf frowned on *Iſrael* (in that Night of Darkneſs under *Ammon*, ſon to *Lot*, *the Veyle*, as we ſaw before) ſaying, *Go and and ſee my Face no more*. Or, *Go and cry to the gods, which you have Choſen; Let Them deliver you, in the time of your Tribulation: For, you have forſaken me, and Feared other gods* (of whom I ſaid, You ſhall not *Fear them*; as it is often preſſed, and given for the great Reaſon, of their final Captivity, 2 *Kings* 17. from *Judges* 6. 10. and 10.) *Therefore I will deliver you no more*. As in *Hoſea*, I *will no more have mercy on you*; and you ſhall be no more My People, *Loammi and Loruhamah*: *and I will be no more your God*. As bad, or worſe, I think, them That, *I do* (not yet) *Pray for the World*. Of which, ſo much before.

But the Children of *Iſrael* ſaid, unto the Lord, (as *Job* ſaith, it is ſtill meet to ſay, *I have ſinned*, I will bear the Rod (till he turn, and have pity on me: For, He will will Turn again, and have pity on us: and *Who is a God, as Thou art*! that is, *Micha!*) *Do unto us what ſeemeth good, in thine own eyes*. If he will; he can bring me back, and ſhew me his *Arck* alſo, and the *New Jeruſalem*: but if not, *and that he have no pleaſure in me* (which yet is worſe, much worſe, than Brown bread, and my own Tears for Water:) Here *I am*; & by his Grace, I will not worſhip the *Golden Image*; or of the Beaſt, ſlain with the ſword; but his Deadly wound was Healed, and the World all worſhipped: but Thoſe, in the Lambs Book of Life. *Let him do, what ſeemeth good, in his own eyes*. Father, if it be poſſible, & it is poſſible: Save me from this hour of Temptation: But However, let Thy will (which is Holy ſtill, and wiſer, and better alſo for me, than my own will:) Let Thy will be done, and not mine; in My *Earth*, *as in thy Heaven*. So we Chatter as a *Crane*, *or a Swallow* (when we cannot mourn as a *Dove*;) even Then, when we reckon, at Morning, *He will break all our Bones*.

And they put away the ſtrange gods, from in, and *among them*; and *ſerved the Lord*; *And his ſoul was grieved, for the Miſery of Iſrael*. It *ſhortned* his very Spirit, and *Breath*; as in us, when we would ſigh, and cannot; O! how is our Heart

Heart Burnt! as bound, and ſtraitned in us! O! *How am I ſtraitned, till it be Accompliſhed!* we ſaw it before.

Then *Ammon* encamped in *Gilead* (theſtones of *Witneſs*) and *Iſrael* at *Miſpa*, the *Watch*; (they prayed, and alſo *ſet the Watch*:) and we ſhall come to *Mahanaim*. For, we are already at the times when *Jacob* ſaid, The *Lord Help me, and watch over me*: and *Laban* alſo, *God is my Witneſs*, and *Theſe alſo*: (for, there be Witneſſes in *Heaven*, and They are All One; as on Earth, they agree in One:) And to what? But That, *Haran*, or Wrath, ſhall paſs away; but never *Paſs over theſe Stones of Witneſs*, to do me Hurt: and that I never paſs Theſe *Witneſſes*, to grieve thy Spirit; or to wrong thy *Daughters*; Though thou haſt changed my wages 10 or 12 times; as often as the Moon, or *Lebana*.

Now *Jephta was a Mighty Valiant man, but the ſon of a common woman*: which they call an *Harlot* (though the greateſt *Norman* Princes came from *Arlott*; the Mother to That Engliſh word:) And *Boaz* alſo, that mighty man (of whom before in *Ruth*; the Jewes count him *Ibſan* the Judge:) was ſon to *Rahab*, the Harlot; as ſhe is called: but the mother of Chriſt, in *David*, ſo, that it is almoſt impoſſible there ſhould be 580 Years, from *Ægypt* to *Solomon*, or *Solomons* Temple: As that great man will have it, from *Acts* 13, with other Arguments.

And God perſwaded Japhet (or his *Anagram*, and Namesſake Jephta,) to dwell in the *Tabernacles of Sem*; and to *Enlarge* them alſo (as the word hinteth) by freeing them from *Lot* (as *Gen.* 13. 14) And he will alſo take away *the Lot, from all Faces*, As we found him ſpeaking in *Eſay*.

Jephta's 6 years (as 6 Hours of the 14th Day) bring us ſo near the *Moed of Paſſover*, that it ſeemeth poſſible, his very Daughter (How like *Agamemnons*, in the Poets?) may repreſent the Lamb (or young Kid) to be offered, in the 4th Day, from Hour 312, to 333.

And *Jephta*, came ſo near That number of Hours, or Years from *Ægypt*, that he ſent *Ammon* word, that *Iſrael* had poſſeſſed *Sihons* Land, about 300 years; as *Judges* 11. 26. Yet 40 years, after their coming out of *Ægypt*: that I ſpeak not of any former Conqueſt from *Zippor*, that Goat, or *Seir* alſo.

There is certainly ſome great matter in that of *Jephta's Daughter*. If ſhe were *Devoted*, *Cherem* (as *Levit.* 27. 28, 29.) ſhe muſt Die: and could not be Redeemed. And her Father vowed, He would make it an *Ole* Burnt-Offering: as the *Tamid*, or the daily Lamb, which was alſo Burnt, at the Evening of the *Paſſover*.

That Law, is very Terrible; if it intimate the *Curſed Reprobates*: as it may do. Even ſuch, as the Son of Man himſelf, *devoteth to the Curſe*: and will not Pardon; as himſelf expreſſeth of the *Father, and the Son*. So that during His Time, or Adminiſtration, (and I know not, that he ever ſpeaks of more, or longer;) Such, muſt be puniſhed with Eternal deſtruction from the preſence of the Lord, and from the Glory of his Power, when he ſhall come, or at *His Coming, in his glorious Kingdom*; or during its Ever, or *Olam*. Such perhaps, as by many Acts, have gotten the worſt Habit, of ſinning willingly, or wilfully; and as it were, by Nature, or by their very *Eſſence*, *ex ouſias*, as the word *Econſios* may intimate. And to ſuch, Remaining So, Actually Rebelling, and preſuming, (as the words in Greek, and Hebrew alſo, of *Deut.* 29; being Participles, and of preſent Time, not any Paſt:) There was *no Sin-offering*, or *Sacrifice* (preſcribed in the Law:) which yet, in that very Epiſtle to the *Hebrews*, was ſo diſtinct from Burnt-offerings, that Theſe might be Accepted, where no Sacrifice was admitted, or at leaſt, not commanded.

And although God required no Burnt-Offering, of private perſons, but in very few caſes: yet he preſcribed Rules, if any would freely bring it: as they might. Yea, and Gentiles alſo, in ſuch caſes, might *Tread* the Temple Court: as may be alſo Promiſed, rather than Threatned, in the *Revelation*.

And the Jewes by diſtinction (of *Corban, or a Gift, for Iſrael*,) found, or made, a way for *Gentiles* alſo, to bring their *Peace-Offerings*: although there be an expreſs command, *not to receive the Bread of their God, from the Hand of a Stranger*. But after *Solomons* Prayer, for *Strangers alſo* (at His Temple;) *Gentiles*, had ſuch acceſs, and Courts alſo provided (by that very Name, of Gentile *Courts*;)

that

that we may believe thoſe gracious words of Chriſt in *Eſay* 56: making Them alſo *Prieſts and Levites*; as the word *Leviim*, or *Lovim* from *Loveh* (whence the Engliſh *Love* alſo) may plainly intimate. And in the Goſpel alſo, he citeth the *Prophets* ſaying, *My Houſe ſhall be called, an Houſe of Prayer; even to All Nations, and Gentiles.* And for all the Threatnings of *Cutting off*, the Jewes will tell us, Few were ever ſo Cut off, by Heaven, and (and why Then from Heaven?) If they came in, and ſubmitted to *Stripes*; which they ſay, prevented *Cutting off*, or *Death by the Hand of Heaven*; as they uſed to ſpeak: Adding alſo a Third ſtep, they called the *Rebbels ſtroak*: to which the *Pſalmiſt* may ſeem to allude by *Gifts for Rebbels alſo.* And in another place, he ſaith, *Let the Righteous ſcourge me*: &c. Even when he had deſerved *Cutting off*. Or elſe, they might come in, with *Burnt-Offerings*: which they tell us, confeſſed (as the Bringer did *over its Head*,) that they had deſerved, to be quite conſumed, as That which they call *Ole*, or *Whole* (as Engliſh alſo:) to be conſidered with *Olam*, their *Ole*, or *Whole* alſo, as we touched before. And indeed, the very Face of the *Moon* it ſelf, at the *Full*, may put us in minde of their *Ole*, or *whole Burnt-Offering*, ſet on fire, and flaming unto God. As the *World*, or *Olam*, alſo muſt Do; at the like diſtance from the Great, or Good Flood; as *Sodom* did of old, perhaps: Of which we may have more to ſpeak.

And to This alſo the Hebrews may allude, in his Phraſe of *fiery Wrath*, concerning Actual Enemies: when after Light and Truth received, One ſinneth Willingly, There is no Sacrifice, by Law: but ſtill for All that err, and are ſimple; as that Epiſtle from *Ezekiel* 45, (yea, and the very Law appointeth ſacrifice for Lying, and for Swearing falſly; to which *Agur* may allude in *Proverbs* 30. 9. to be added to the *Syriack*, of the Fourth Petition, in our Lords Prayer:) But for *Wilful ſinners*, *No Sacrifice*: But onely that *Fiery Sacrifice*, or *Burnt-Offering* (to which alſo, that may allude, of *ſaved as by fire*, or *by a fiery tryal*:) which might very juſtly (as acknowledged,) conſume the Bringer alſo: as the *fiery Furnace* did All thoſe, that caſt in the three Chil-

Children, as ſome call them: who were yet delivered from That fiery Furnace, by One, (in the Kings eyes alſo, as *Caiephas Prophecying*;) like the *Son of God*. The *Ram caught in the Thicket*: which was offered up for *Iſaac*. Yea, and for *Iſhmael* alſo, it ſeems, by that gracious ſpeech of God in *Eſay* 62, *They ſhall come up, with Acceptance, on my Holy Altar*: And they flock, *as Doves to the Windows*. Which were yet Goats of *Seir*, and Rams of *Iſhmaels Kedar*, and *Nebaioth*: as we ſaw before.

Nay, the Caſe might be ſo ſecret, or ſo deſperate, that they durſt not bring any Offering at all. And *David* rightly obſerved, that God required No Burnt-Offering; and yet (though he had *deſpiſed the Law*, as is charged;) yet he found a way to be Accepted. So might others alſo, that they might Hear, and learn to do, *No more Preſumptuouſly*. As God graciouſly ſpeaketh; Hinting, that *Iſrael* alſo, could do Once, or Sometimes, *Preſumptuouſly*.

Yea, when their *Burnt-Offerings* alſo, might not be *Accepted* (as they tell of ſome, that wilfully brake the Sabbath Day; or did Apoſtatize from their Religion; in which caſes they ſpeak, as if the Prieſt might not accept their *Burnt-Offerings*:) Yet, when things were moſt forlorne and deſperate; There was a *Sacrifice*, by God (as ſome interpret That *Chate*, for *Kain*, a *Sin-Offering*) brought, and laid at his *very door*.

For (beſides That, wch we cited but now, *for every one that erreth or is ſimple*:) They had All a ſhare, in the *Daily Sacrifice, or Tamid, with the Meat, and Drink-Offerings thereof*: which were, as *Peace-Offerings alſo*. And there were Publique *Peace-Offerings*, for the whole Congregation; to be yearly offered. And in Publique Charge, They All had part; in *Lambs*, and *Wood*, and *Salt*, and *Wine*, and *Oyl*, or other things; yearly bought by the Holy *Tribute-Money*; Paid by every One, both Rich and Poor, *for the Redemption of his ſoul alſo*: As God himſelf expreſſeth it.

And they had their commune *Repreſentatives*, or *Standers* (men of the *Station*, as we touched before:) in which All perſons were repreſented; as if All had been *Preſent*.

And

And the Jewes ſay, There were 24000 of theſe *Standers*, for *Jeruſalem*; and 12000 for *Jericho*. Poor Curſed *Jericho*! Which yet grew up to be the next to *Jeruſalem*, *As* the *Moon* (to the *Sun*, in Heaven:) *As* the Name may intimate.

This great Burnt-Offering alſo, in the daily *Tamid*, had This great advantage over all others; That where, in private or particular Caſes, they often ſtayed long, in Guilt, or Fear, and Sorrow, till they could preſent their Sacrifice; (which they ſeldom did, but at the 3 ſolemn *Moeds*) at *Jeruſalem*: This was every day, and Twice aday; ſo fixed and conſtant, that Wherever, or However, they were Abſent from God; Yet, He was ſtill providing, and accepting, Their Sacrifice (in which They All had ſhare of Charge, and Profit; as we ſaw before in that of *Hezekiah*, and divers other Scriptures:) Yea, an whole Burnt-Offering, by God himſelf, in *all things Ordered and ſure*. As *David* ſpeaketh of his *Holy things, and ſure Mercies*, in which, *All Thirſters*, do pertake (as we ſaw before:) As ſure, as if They were All actually preſent, in Perſon, Laying on their own Hands; or confeſſing, their own ſecret ſins, over its Head. As the men of the *Station*, many a time, for Thoſe that were Eating, Drinking, Sleeping, Playing, or doing worſe perhaps, at a great diſtance.

And beſides the *Ole* Burnt-Offering, there was Daily *Minha*, with *Incenſe*, for Strangers alſo: Or *Aliens to Iſrael*. Being as old as *Abels* Offering, and renued by *Noah*; as a Seal to the great Covenant with all Mankinde: As we ſaw before, when the Lord ſmelt, that ſweet ſavour of Reſt, and ſaid in his Heart (his Heart!) I will not ſtrike Any Fleſh, as I have done: &c.

And becauſe the ſweet *Odours* of this Incenſe, was to go forth, to ſo many, that could not ſee it, (as the Spouſe may allude in the *Canticles*:) Therefore, before its offering, juſt with the Evening *Minha*, the Prieſts gave a great Blow, on a Vaſt Bell (or *Migrepha*) that ſounded ſo loud they ſay, that All *Jeruſalem*, or round about, might Hear, and know, Their Incence, and their Intereſt, was then preſenting to the Lord. And Then, the Standers haſted

to

to their private Charges alſo; being Truſted often for divers particular Perſons, in their own private caſes. And although they all ſtood ſilent without, and Praying, it ſeemed, while the Prieſt offered Incence; Yet Then, he came, with both Hands lifted up, and ſpread abroad, and his Fingers alſo, very wide they ſay, to repreſent the Holy Windows of the moſt Holy Place (though ſome deny it Light:) that ſo, the Bleſſing, might be more, and wider ſpread: on thoſe without, abroad at diſtance. As we ſaw before, on That, *The Lord bleſs thee, Out of Zion; and ſend thee Help, Out of his Holy Place.* Out of it! although thou maieſt not come into it: but at a great Diſtance; and it may be farther, than Thoſe only kept out (in the Gentiles Court) by That Rayl, or Wall they called *Chell*, or *Hell*, חל; as a Great Gulf, they might not Paſs: as was ſeen before.

I crave your Prayers, and Pardon, if in This, or ought, I go beyond my bounds, or purpoſe to expreſs, when firſt I thought to glance on *Jephta's* Daughter, or Burnt-Offering. Which before, we found ſo near the *Minha* of the *Paſſover*, that it might be akin, to a Type or Draught of that Great *Sampler*, which a Virgin, might haply ſhadow out, as well, or better than a Man.

Was She than to ſhadow Him, or Her, (for, it was *Iſrael* alſo,) That God himſelf ſo ſolemnly *devoted, to the Curſs*? as himſelf ſpeaketh (even by that very word of *Cherem*, uſed in *Leviticus* 27. 28.) As we read in *Eſay*, 42, and 43. And yet, *Fear not O Jacob, for I have choſen thee; and I have Redeemed Thee*: Though the Law be, that no *Cherem* (the very word there uſed,) may be *Redeemed*. But they are all *Bahurim*, &c. As the words are, in the Hebrew of that 42. 22. *As* (from the 39th forward) cannot be too much conſidered.

How Places, or Perſons, forſaken, hated, abhorred, and Curſed; might be Bleſſed again; we ſaw before: from the Law, Pſalms, and Prophets, in divers places. Shall I add That alſo; *Cut off thy Hair O Jeruſalem, and caſt it away, Take up a Lamentation; For the Lord hath Abhorred and Rejected the Generation of his Wrath. Eth Dor Everatho.* 1289. Coming

ing juſt to *Daniels* 1290: to be compared with *Nehemiah*. I contended with them, and ſmote ſome of them; and *Pluck'd off their Hair*: a great Reproach. *As Eſay's Cheek*, or Chriſts, to them that plucked off *his Hair*. And *the Hired Raſor* (for, they Hired *Aſſyria*, to come upon them; as the Prophets oft allude, to 2 *King*. 16.) to ſhave off, the *Hair of their Heads, and the Hair of their Feet alſo*: Yet a greater Reproach: As *Ezekiels Hair*, *Chap*. 5. But more yet to Women (as we may ſee in *Ezek*. 16. 7.) who muſt have *Power* (or a *Veil* רדר *over them*: Even becauſe of the *Angels* (of the Churches;) who judge their Reverence, by their Holy Meen; not Reaching to our Hearts (as God;) but by our Looks and Geſtures. And their *Hair*, was given for a Covering, and Ornament; (though the *Locuſts* alſo, had *Hair, as Women:*) and a Womans long Hair, is a Glory to Her; and *if ſhe will not be Covered*, in Church-meetings, (where They ſate apart, as yet, with the Jews; *David alone, and his Wives alone*; *Nathan alone*, *and his Wives alone:*) *Let her be ſhaven*. The great Reproach to that Sex. And ſo here, *Cut off thy Hair*, O *Jeruſalem*!

But O! the Kindeneſs! and the Goodneſs! of the Heart of God! May not This Reproach alſo, give them an Hint, or Dore, of Hope and Comfort? And that, not onely, as *Strip thee, and make thee Bare*; *and lay aſide thine Ornaments, that I may yet know, what to do to Thee*: But alſo, as the great Characters of *Leproſie*, were taken from the *Hair*, and colour of the *Hair*; So the means and Hope of Cure, were ſtill by ſhaving off the Hair. *The Prieſt ſhall ſhut him up*, 7 *Dayes* (For, if her Father ſpit in her Face, ſhall ſhe not Bluſh, 7 Daies?) And Then, if the Prieſt ſee any Hope, *He ſhall be ſhaven*; But yet not the *ſkall*. *And Then*, 7 *Dayes more* (As the Dove, in *Noahs* Ark, which may meaſure us the Times, of the good waters in the Goſpel alſo, and ſeaſons thereof; as God ſhall pleaſe:) and Then, if it ſpread, he need not look for *Hair*; But if it ſpread not, and the Hair be Black, (*as a Raven*, in the *Canticles*; *Anacreon*, or other Greek Poets:) He is Healed. Yea, Though the Hair fall off; He is *Bald*, (or as *Korah* was) But, *he is Clean*. This in Skalls.

And

And the *Leaper*, to be cleanſed, muſt ſhave off, All his Hair: and tarry 7 Daies, and then he muſt ſhave again, his Head, and Beard, and Eye-brows, and all his Hair; *Lev.* 14. 9. and Then, after Blood, and Oyl, upon his Ear, and Thumb, and Toe (in All the Three Regions of the Great little World:) He was cleanſed, by the Prieſt. O, what work he had to do! for the Pooreſt man! that was Unclean! and could not bring the offerings preſcribed! And for every Houſe, infected alſo; (Doth our God take care of *Houſes*! and of *Clay*! that Curſed *Adama*!) The *Hyſop*, *Cedar-wood*, and *Scarlet* (to the *Hebrews*;) and Two *Birds*, (in *Heb.* nere akin to *Goats*) One killed in *Earth*, over *Water* (as St *Peter* on *Geneſis*, and *Pſalms*, and 2d Command:) and the other, a Scape *Bird*, as the Scape Goat. And the Plants, and Trees, and Fiſhes, and Fowles, and Earth, and Water, and All, muſt Hear, and ſerve *Iſrael*, and Jezreel alſo: near, in Hebrew, to the *Leaper* (as the *Seed*) *of God!* There was alſo, an other ſhaving, for the *Nazarite*; *when the Hair of his Separation is ſhaven*; as we read in *Numb.6.* immediately before the Solemn Bleſſing, preſcribed. As if This, had ſome relation to the *Nazarite*, or Separate perſon; after his coming in again: And the very word in *Jeremy* 7, 29, *Nizrek*, may allude to the Law of the *Nazarite*.

But yet, there was more Hope, and Comfort, in a Womans ſhaving, than a Mans. For, if Her Lord, bid her ſhave off her Hair; it might be a ſign, he meant to marry her. For, ſo the Law was: If thou lead Captivity Captive, (as Chriſt hath done) and ſee a Woman, that thou loveſt; *She ſhall ſhave her Head, and pair her Nails*: or *Goatiſhneſs*,) *Sipharnea*. We ſaw it in *Saphira*: the *Goat*: as alſo *Seir*, is *Hair*, and a *Goat*.

Yea, the very Time, may be There Hinted perhaps (for, God is Infinite:) How long Chriſt muſt ſtay, for his poor Captive Spouſe; before he may be Married to her: though ſhe be prepared, and adorned (as *Eſter* was,) in order for her going in, to the King. As the *Lambs* Bride in the *Revelation*) cometh down from Heaven: As if There All the Saints departed, were but *perfuming* and prepa-

ring,

ring, to be his Bride on Earth: and Reign on Earth: at the End of the *Weeks*. How Long?

Thou ſhalt bring her Home, to thine Houſe (and the ſouls under the *Altar cryed, How long Lord!*) *and ſhe ſhall put off her Captive Weeds; and ſhall remain in thine Houſe, and bewayle her Father and her Mother* (in their Enemies Land, they ſhall confeſs *their Fathers ſins*: we ſaw it before:) A *Full Month*, or *Moon* of *Dayes*. *And after That!* *Thou mayſt be her Husband. And if afterwards ſhe pleaſe thee not, Thou mayſt leave her, to her own ſoul* (which is the great thing, to be feared, of a Backſliding heart from Chriſt:) But *thou mayſt not ſell her*; becauſe thou haſt Humbled her.

Jacob alſo ſtayed with *Laban*, before he asked his Daughter, a full *Month*, or *Moon* of *Dayes*, *Chodeſh Jamim*: but in the Law of *Deut.* it is *Jerach Jamim*. As alſo, 2 *Kings* 15. 13.

May we not alſo compare That in *Jer.* 2. *Thy own wickedneſs* ſhall inſtruct thee; thy backſlidings ſhall rebuke thee: See and know that it is an *evil and a bitter thing that thou doſt forſake the Lord* (and yet more) *Thy God!* For, of old, I broke thy Yoke, and burſt thy Bonds (*Ezek.* 16. and Epiſtle of *Baruck*:) I planted thee a Noble Vine; wholly, a Right ſeed! How Then art thou Degenerate? And How canſt thou ſay, I am not Polluted? *A Wilde Aſs* (as the Angel ſaid to *Hagar*; we are now There; with *Iſhmael*, But *God will Hear*:) *Taught in the Wilderneſs*, as *Hagar* was; *and ſnuffing up the Winde*, or ſnuffing at *the Spirit, in the Luſt of her own heart, or ſoul* (the very word, we ſaw in *Deut.* 21. 14.) *Who can turn her?* *All that ſeek her, will not weary themſelves*, to finde her: Or rather, *Let them not faint or deſpair*, For, in her *Month* (*Chodſha*) *They ſhall finde her.* Then; *withhold thy Foot and Throat*: But thou ſaidſt, *It is Deſperate.* But can a Maid forget her Ornament, and a Bride her Attire? Yet *My People*, (My people!) *have forgotten me, Dayes without number.* But why do *My people* ſay, We are Lords, or have Power (*Radnu*) *We will come no more to Thee?* But then follows the ſweeteſt Chapter of the Bible; to an Adulterous Spouſe: *Yet turn again:* Yet *Turn again* [*Return, return, O Shulamith:*] *For I am Mar-*

ried

ried to You, &c. Which at length melts her into Tears, and ſweet ſupplications: In the cloſe of the 3d Chapter; and God anſwers in the 4th.

If a woman bear a ſon, ſhe was Unclean 7 Dayes, as in her common ſeparation [not obſerving which, cut off, and ſpued out, the very Heathens; *Levit.* 18. *Ezek.* 18. *Eſay* 30. 22. *Lam.* 1. 17.] and her ſon not Circumciſed, till the 8th Day, and Then, ſhe muſt remain 33 Daies [as the Moon 333 Hours:] and then ſhe may eat the Holy things, and come into the Sanctuary, with two Turtles, or Pigeons [if ſhe could not bring a Lamb:] which made them ſo dear, that the *Sanedrin* altered this Law [it ſeems:] and our Saviour ſcourged the ſellers of *Doves* alſo; which were brought by his Poor Bleſſed Mother. Who preſented her ſelf, and Him alſo, *in the* Temple, at 40 dayes; [being the Sabbaths of his 40 Weeks in the Womb;] As at 40 Daies, after his 40 Hours in the womb of the Grave; He was preſented to his Father, in his Heavenly Temple: 40 Years before the Sack of *Jeruſalem*.

But, for a Daughter, the Woman was Unclean, 14 Daies [the 2d Sabbath; and the Day of *Paſſover*;] and Then, ſhe muſt not enter the Sanctuary in 66 Daies. Which is the very Number of *Pentecoſt*; or Feaſt of firſt Fruits; or 50th Day, after the ſheaf, which was the 16th Day of the Year. And as this, was 66 Daies; ſo the Moon, returneth to the Sun, in 666 Hours.

And when any Woman [or the Church] is freed, from the Power, or Rule of the Moon, and her Changes, or Courſes [at the *Jubilee* of 49, or 7 times 7,] Then ſhe need not fear That, or any other ſeparation; in common courſe.

And if ſhe ſhould be ſick, ſo long, as the Woman in the Goſpel, [ſpending all her Subſtance;] yet ſhe may be healed, if ſhe come behinde him, and but touch, the Hemb, of his Garment: It is all Perfumed, with precious Ointments, as we ſaw before, from *Pſal.* 133.

Jephtas Daughter, returned after Two Months, bewailing her *Bethulia* [which again in *Judith*:] and the Daughters of *Iſrael*, went from *Dayes to Dayes* [a Day for a year;] to lament the Daughter of *Jephta*, 4 Daies in the year.

Jeph-

Jephta's 6, and *Ibſans* 7, *Elans* 10, and *Abdons* 8, bring us to the *Sun* of the 15th Day: with ſome *Healing in his wings alſo*; though but a little *Sun*, as *Samſon* may ſignifie: with his 30 Companions (as their Month had 30 Daies,) and 7 Daies alſo, for the Week and Sabbath. Both his Eyes (or Witneſſes) put out, He pulls down the Houſe; and more are ſlain by his Death, than all his Life. *And there was a great Earthquake, and the City fell, with* 7000 *Names, &c.*

This *Angel in the Sun*, might Preach the everlaſting Goſpel, and *Judgement* alſo: *Bedan, In Dan*: or in *Mahane Dan*: as the Hebrew of *Judges* 13. 25. 1 *Sam.* 12. 11. which may ſhew us, He was After, That Hiſtory of the *Danites*, Judges 18. 12. An Angel alſo appeared to *Joſuah*; to *Gideon*; as now to *Manoah*: from *Noah*, *Reſt*. This man muſt give them *Reſt* alſo: and carry them through the Flood, of His Generation; As *Noah* did in His; and *Moſes* in His. And as they came out of *Ægypt*, on the 15th Day, at Sun-ſet, or 360 Hours; So this Sun alſo ſet, about 360 Years, from *Ægypt*, or the *Minha* of the 15th Day.

3 Times 40, make 120 (the *Moed*;) and 3 of theſe *Moeds*, make 360. 3 Times 40 more, in *Elies* 40, *Samuels* 40 (with *Saul*,) and *Davids* 40, bring us to *Solomon*; *Peace*, and the Temple; founded in his 4th Year, as the cloſe of the 4th *Moed*; or 4 times 120, (or 12 times 40) being juſt 400 and 4 ſcore, Years from *Ægypt*; as we read in the 6th of the Firſt Book of *Kings*. And 480 Hours, bring up the laſt, and great Day of Unleavened Bread; the cloſe of the Feaſt of Paſſover; or 21ſt Day of the Month: For *Solomons* great Feaſt of *Dedication*. To be compared with the great Feaſt of *Tabernacles*, in the 7th Month of the Year; As His Feaſt was the 7th Month, of the 7th Year, of the Temple; when it was fully finiſhed; and 14 Dayes, as 14 Hours, we ſaw before.

And although the Tabernacle, was a good while at *Gibeon* of *Benjamin*, As the Ark at *Kiriath-jearim*, of *Judah* (as the very Temple Courts were parted, between Thoſe two Tribes:) Yet little *Bethlehem* alſo, became a great Scene of Action, during theſe Times of the *Judges*. Thereabout was *Rachel* buried, with her *Idols*; which we may finde

finde growing up Thence again; In *Michaes Images*; and the *False* Prophet alſo: a poor Levite, of *Bethlehem Ephrata*. Spreading alſo to *Dan*, as a Type of *Jeroboams* Calves (of *Aarons* Cow) to Dan alſo; with *Jonathan, of Gerſhom, of Manaſſeh* (where the *Mazorites* obſerve a ſignal Character, to bid us pauſe,) till the Captivity of the Land; as we read in *Judges* 18. Though it may lead us alſo, to the Ark taken by the *Philiſtines*, at *Elies* Death.

And as *Elimelech* carried his Wife and Children, from *Bethlehem*, to the Land of *Moab*; ſo did *David* alſo, of the ſame *Bethlehem* (and of *Elimelech*, by *Ruth*) carry His, to the ſame *Moab*. And afterwards alſo to the *Philiſtines*; where he ſojourned (as the Ark, and *Abraham*, and *Iſaak* had done before him,) *Dayes*, or a Year, and 4 *Months*. And ſo the Levites Concubine of *Bethlehem* alſo, played the Harlot, and ſtayed *Dayes*, or a Year, 4 *Months*. In which places (as that alſo of *Rebecca*, Let her ſtay *Dayes*, or a Year, or 10;) Daies, in the *Plural*, ſeem to ſpeak a full *Year*: As Two Daies (in the *Dual*) ſeem to intimate a *Month*. As *Numb*. 9. 22. *Dayes* (or a Year) or a *Month*, or Two *Dayes*, ימים, juſt 666. As the Moon returneth to the Sun, in 666 Hours: and to them at the Poles, in Twice ſo many *Dayes*, as the Sun in *Months*: as we ſaw before.

We ſee how *Idolatry*, was followed with *Adultery*, (and Both from the ſame *Bethlehem*:) as in divers Scriptures. So, St *Paul* ranketh their ſins, in the Wilderneſs; by *Idolatry, Fornication, Tempting of Chriſt*, and *Murmuring*, (1 *Cor*. 10;) and *Jeſabels* Charge, even in the *Revelation*, is, enticing to *Adultery, or Fornication*, with Eating (but *Eating!*) *things offered to Idols*. Both thoſe Adulteries, were ſeverely puniſhed: (For, notwithſtanding his Infinite goodneſs; *he knoweth How to puniſh the Ungodly; but eſpecially thoſe, that walk after the Fleſh, and ſpeak evil of Dignities*:) 24000 ſlain at *Peor*; & about 66000 at *Gibeah*: which infected all the 12 Tribes (with the 12 pieces of the *Concubine*;) and cut off Little *Benjamin*. All, but 600 men, that fled and hid themſelves 4 Months (and *Elizabeth* hid her ſelf Five Months;) in the Rock of *Rimmon*. As *Saul*, of that Tribe alſo, had but 600 men left him, after God had rejected him

him (1 *Sam.* 13;) and choſen *David*: who had alſo, 600 men with him; and parted alſo, as Theſe 600, by 200 and 400, to recover *Ziglag*: and theſe 600, were kept up, for his Guard, we ſee, in his flying from *Abſalon*. As alſo the *Danites*, that Sacked *Laiſh*, and ſet up Idolatry, were 600 men (as *Shamgar* ſlew 600 Philiſtines, with an Ox goad:) of which we may read in *Hoſeah*; with other Prophets. To be added to All before of 600, and 666.

And as thoſe things in the Wilderneſs, followed *Iſraels* Vow, *Numb.* 21. So do Theſe in *Judges*, *Jephtae's* Vow; and the peoples alſo, for putting away their ſtrange gods. And as Serpents, ſeized on them There, ſo did *Nahaſh*, the *Serpent*, Here alſo: till he was ſwallowed up by *Saul*: as Death and Hell, muſt ſwallow up the Serpent alſo, in the *Revelation*.

Moſes was bid to make a *Seraph*; as the Serpents are called *Seraphim*; the word for *Angels*, in the 6th of *Eſay*. But *Moſes* made a *Nahaſh of Nehuſt*: a mighty Type of Chriſt, who only, can deliver us from the Serpent, as old as Paradiſe; and the Dragon, and the Beaſt, and its Image alſo made by *Aaron*, or *Micha*, or *Babel*, or any other. And yet *Hezekiah* durſt deſtroy That Brazen Serpent; and call it *Nehuſtan*, a little piece of Braſs. So Dangerous, is a lawful, expedient, or requiſite, Matter of Worſhip alſo, when it degenerates to Idolatry, or Superſtition: As the ſoureſt Vineger, from the quickeſt, Beſt, and ſweeteſt Wine.

There was a ſtrange Fate (may we ſay?) that followed Thoſe Serpents: which bit *Jacobs* Heel, ſo, that he Halted ever after: and their very next ſtep was *to Oboth*, *Pytho's* or *Pythons*. As from the Serpent to the *Devil*. And ſo alſo, in *Samuels* time, They were bitten with the Serpent *Nahaſh*; and they murmur for *Saul*, which is *Hell*. *Sheol*, Gods *Scool*, and Mans *Soul*, if God leave it; as he did *Iſrael* here, till they choſe and ſought their *Saul*: As *Samuel* alludes, and gives its Etymology, 1 *Sam.* 12. *And when you ſaw Nahaſh*, (the Serpent,) You ſaid, *Nay but a King, ſhall Reign over us; when the Lord your God was your King. And now behold the King whom you have choſen*, and *ſought him*, or *Saultem*, שאלתם, 1331, coming up to the double

of

of 666, (the number of the Serpent:) juſt 1332. But 3 leſs than *Daniels* 1335.

And again, he threatens a ſign, to make them ſee their great evil, in rejecting God, to *Saul* them a King. *Liſheol.* Verſe 17. And when they heard, the great *Thunders in Harveſt*, (which ſhould be *remembred*, when ever ſo;) they cryed unto *Samuel*; *Pray for thy ſervants*, (*Nay but a King*; and now, *Thy ſervants*:) *Leſt we* Dye: For, *we have dded to All our ſins, This evil alſo, to* Saul *us a King, Liſheol.*

And then comes One, of the ſweeteſt places in the Bible; *Fear not*, &c. *For, the Lord will not forſake his People, for his great Names ſake*; *becauſe it hath pleaſed the Lord to make you his People.* Moreover, *as for me, God forbid that I ſhould ſin againſt the Lord! in ceaſing to pray for you: but I will Teach you the good, and the Right way. Onely fear the Lord, and ſerve him in Truth, with all your Heart*: as *Davids* Dying words to *Solomon*; and Chriſt alſo: *God is a Spirit, and they that worſhip him, muſt do it in Spirit* (as here, with All the Heart) *and Truth alſo*; *For, Such the Father Seeketh to worſhip Him.* And ſuch he will finde. *For, conſider How great things he hath done for you: But if you will, ſtill do wickedly, you ſhall be conſumed, both you and your King.*

There is yet much more, in That Hiſtory of *Nahaſh*, of *Ammon*, of *Lot*, the Veyl, which muſt be ſeparate, from the *face of all people*: As at firſt from *Abraham* (as we ſaw before, from *Eſay*, and divers places.) And now Here alſo, he would not onely cover their Eyes, but put them quite out: or at leaſt their Right Eyes: and that alſo, muſt be, *A Reproach for All Iſrael.* Though This, was onely at *Jabeſh-Gilead*; the Reliques of that woful buſineſs at *Gibeah*: which did not onely cut off *Benjamin*, but *Jabeſh-Gilead* alſo, by 12000 choſen men of *Iſrael* (as the *firſt Fruits to God and the Lamb*:) as we may ſee in *Judges* 21. Where alſo, both *Gilead and Miſpeh*, lead us to the *Watch*, and Stones of *Witneſs*, we ſaw before, in *Jacob* their Father, and *Laban*: when *Rachel* was going to her long home, at *Bethlehem Ephrata*, with this *Benjamin*, the youngeſt of her ſons: for whom ſhe wept ſo much, and ſo long: becauſe *They were not. Joſeph* was not, and *Ephraim* was not, (ſee

1 Chron.

1 Chron. 7. 21.) and now they Take *Benjamin* alſo: All theſe things are againſt her.

And yet little *Benjamin*, that had ſo ruined *Jabeſh-Gilead*, muſt now ſave it, by *Saul*, the firſt King of that Tribe; coming up, becauſe of *Nahaſh*, beſieging *Jabeſh-Gilead*.

And the men of *Jabeſh-Gilead* ſaid, *Forbear us 7 Dayes; and if none can ſave us, we will come out to thee.* Then came Meſſengers, to *Gibeah of Saul*; That very *Gibeah*, which had cauſed all the miſchief, both to *Benjamin*, and *Jabeſh-Gilead* alſo. Then the people wept; and *Saul* yearneth over their Tears: (ſo good it is, to go, or be, with a Mourning, weeping people of God: For, who can tell, but their tender Eyes, may affect, and ſoften, our hard Heart!) and Then, the *Spirit of God came upon him*; and remembring, that All the miſchief came by hewing a woman into pieces: He now ſlayeth the Beaſt, and heweth it, into 12 pieces; and by Thoſe, ſummons the 12 Tribes, as One man, with one conſent, or as the Prophet ſpeaks, with One *Sechem*.

He had now 300000 of *Iſrael*, and 30000 of *Judah*, (a bad Omen, that they ſhould be ſo *Divided:*) and they muſt be Parted into 3 Bands, and by Night alſo; as *Abraham* his 300, and *Gideon* his 300, and *Jacob* his, at *Mahanaim*, and *Joſhuah* his, at *Gibeon*, and *David* his, for *Ziglag*; and again, As *Jacob* at *Mahanaim*: and in the Morning Watch, as before, in the Red Sea, and *Barak*, or *Gideon*, againſt the Midnight *Midianites*; who though ſo near akin to *Abraham*, and *Iſaak*, and *Moſes*; yet had been the Buyers of *Joſeph*, in the Pit, and Sellers to *Ægypt*; ſo that *Moſes* muſt not dye, before he had *avenged God on Midian*, and recovered ſuch a ſpoyl, as poſſibly may help us to number all the Times, and Numbers, in their Bondage ever after.

Now is *Nahaſh* defeated, and his *Ammonites* ſcattered, ſo that two remained not together, while *Iſrael* was as One man: the onely way to deſtroy the *Serpent*, and to break his Head. And when alſo, They ſhall be, *As a Beacon on an Hill*, the Lord will Wait, that he may be Gracious to them; and Therefore be exalted! Therefore! That he

may have mercy on them; and on All that wait for him. For, the Lord is a God of judgement: Bleſſed are All They, that wait for him. As we read in the 30th of *Eſay*.

How *Jabeſh-Gilead* remembred, and requited, This of *Saul*, even to his Dead body; we obſerved before: & How *David* alſo bleſſed them for it, when he ſhewed the kindneſs of God to the Houſe of *Saul*, *Dead Saul*! And which is yet ſtranger; even to this very *Nahaſh*, or his Son, or Nameſake, King of *Ammon* alſo: Till they ſo abuſed his Embaſſadors. An Hiſtory that may be more conſidered.

And the people ſaid to *Samuel*, *Who is he, that ſaid, ſhall Saul Reign over us? Bring the men, that we may put them to death.* But *Saul* ſaid, *There ſhall not a man, be put to death this day; for, to day, the Lord hath wrought ſalvation in Iſrael.* And *David* alſo, in his ſweet Return, after his Baniſhment from his Kingdom; would not ſlay *Curſing Shimei*; becauſe he knew, he was That day, *King of Iſrael*. As we ſaw before, with divers circumſtances.

Then ſaid *Samuel* to the People, *Come and let us go to Gilgal, and Renue the Kingdom*, *There*: Even There, where God in *Joſhuah*, *Rouled away the ſhame of Iſrael*. And now, They rouled away *This ſhame* alſo: of *Nahaſh the Serpent*; on All Iſrael. Though I add not here again, how Circumciſion it ſelf, was a Type, or Pledge, of their cutting off *Nahash*; or the Serpents Head, in every Age, and World, and Region alſo of the little World; as we ſaw before.

How *David*, or any other of the Kings, cut off this Serpent, or *Nahash* alſo, (in that remarkable Hiſtory, 2 *Sam.* 10.) we leave for another ſeaſon: as God ſhall pleaſe. And though *Solomon* had but One War, as we ſaw before, with *Hamath Zoba* (the Wrath of an Army; or fighting Rage, or Fury:) Yet Theſe alſo, as All within the River *Euphrates*, became his Servants, or his Tributaries. Even to the River of *Ægypt*, whence he married his Queen, as we ſaw before.

Of *Solomons* Temple, I have little to add, to Thoſe Excellent Books lately written by Engliſh men alſo; of Both Temples; with That, of a very Learned man, before the Great

Great Bible (there alſo publiſhed;) That may never dy-
Or Thoſe, that did, or yet do, labour to perfect it. But I
ſuppoſe Many, if not All the Numbers we have ſpoken of,
may be in thoſe Temples alſo; with the *Tabernacle*, and
Noahs Ark; in proportion to a mans body, with its Three
Regions alſo. 30 Cubits High, and 50 Broad, and 6 times
as Long. 300 by 50, is 15000 (and the Waters prevailed
15 Cubits, Upwards:) and that by 30, is 450000, filled up
with 8 Perſons and Beaſts, Unclean alſo; with their Food,
and Ayre, and other requiſites: of which again, as God
ſhall help us.

The Tabernacle, 30 long, and 10 broad; that is 300
(as the Ark;) and 10 high, 3000. And its Court, 100
long, and 50 broad, 5000. As we touched before, in the
5000, fed by our Saviour (as after by *Peter*) Ranked by
100 and 50.

Solomons Temple, Double to the Tabernacle; 60 long,
and 20 broad; but the Height (without,) generally Tre-
ble to the Tabernacles; Equal to the *Arks*, 30 Cubits. So
that its Length, was Double to its Height; and Treble to
its Bredth. Yet the Moſt holy Place (though without,
it ſeemed Equall, in height, to the other Temple,) was a
perfect Cube, of 20 Cubits, every way. 400 by 20, 8000.
The Holy, 20, 30, 40. That is, 600 by 40, Or 1200 by
20, juſt 24000: for its inward *Area*. But if the Walls, and
Side-Chambers, were in This alſo, as afterwards; the
length of the whole, may be juſt as the Court, of the Ta-
bernacle was, 100 Long, and 50 Broad.

The ſecond Temples height, 60, Double to the Firſt;
and its breadth 60, Treble to the firſt. But This, and
Ezekiels (larger,) and *Solomons* alſo (as *Joſephus* and
others) on either ſide, had 12 Chambers in 3 Stories: All
of them, were 5 Cubits high; and the loweſt but 5 broad:
but the Middle 6, and the Higheſt 7: the Inward Wall
decreaſing, in its Thickneſs Upwards, a Cubit in 5.

And though *Solomon* made but Two Courts, and Both
Square (about the Temple:) Yet in *Jehoſaphats* time, we
finde a *New Court*; or old one repaired and renewed: Yea,
and ſo parted alſo, before the Captivity, that in the *La-*

mentations,

mentations; Rocks guſh out, and *Home and Hell* alſo weep: that is, the Wall, חומה, and the Gulf of ſeparation, which they called *Hell*, חל: of 11 Cubits (as they make it) before the Womens Court, 135, and the Prieſts (whoſe outer Verge, or Rails, was for Men) 187: in all 333: juſt Half 666. Although, I never found, they ever thought, of This Number.

From the Temple-Porch, to the Prieſts Court, 12 ſteps, of a ſpan, or half a Cubit. Thence 15 (for the 15 Pſalms of Degrees) to the Outer Court: a ſquare of equal ſides; and each, 400 Cubits: or 600 Grecian Feet (Olympick *Stadium*; as much as *Hercules* could run, at a breath:) equal as thought, to the Roman Furlong, or 625 Feet. Their Foot, being half an inch. leſs than *Hercules*, who gave Thoſe meaſures to the Grecians: and by Them, we meaſure the Furlongs in the Revelation.

For which alſo, the Circumference of This Court, will be juſt 1600 Cubits (as we read there of 1600 Furlongs:) juſt 2400 Grecian Feet. And *Antonia*, at North-weſt, 1200 more. But about them Both, but 2000 Cubits, 3000 Feet, 4000 *S*pans, 12000 Taps, or 48000 Digits.

Each ſide of this Outer Court, had a fair Gate; and 4 conſtant Watchers: But *Shuſhan*, the Front, or the Kings Gate, being Eaſtward, had 2 *Watchers* more than the other Gates. And the Weſtern ſide, next the City, had 3 little Gates, or Wickets more; with two Watchers apiece: in all, 24. As all the *C*ourſes of Prieſts, Levites, Singers and Porters, were 24; as we ſaw before.

The Weſtern ſide, of the Inward *C*ourt, had No Gate at all (it ſeems,) though in the Outer *C*ourt, More than its fellowes: beſides that ſtately *C*auſey, or *Solomons going up to the Houſe of God*; between *T'eyls*, or *Elms*, אלה and אלון in *Shalleketh*; as we read, in *Eſay* 6 3 cited in the 6 firſt Books of the New Teſtament: For That before.

The South ſide of the Inward *C*ourt, had the Higher, and Lower, or Water-Gate, of *Benjamin*; and in His Tribe; directly oppoſite, to two other Gates, in the North: the Upper Gate, of the Houſe, (being juſt againſt the Temple, to the North: where the Women ſate, weeping for *Tammuz*:)

muz:) and the Gate of the Altar, which was juſt between it, and the Lower Gate, of *Benjamin*. But the Eaſtern ſide, here alſo, had the moſt ſtately Gate, or *Jothams new Gate*: or the *High Gate*, of Glory: For elſe, it was the *Low Gate*, for looking over it, from *Olivet*: at the Aſhes of the Red Cow; or at the great Day of Atonement, with the Scape-*Goat*. The Gate of *Nicanor*, in the 2d Temple; leading up to the Front, and Porch, of the Holy Place.

Which was very ſtately; but 10 Cubits, which added to the Temples 60, make it 70. The other ſide was, as the Temples breadth, 20. But in Height, the great *Moed*, juſt 120. which is Twice 60, the length of all the Temple; Thrice 40, the length of the Houſe, before the Oracle; 4 times 30, the height of the Houſe 6 times 20, its own; and the Temples breadth, as length and height alſo, to the Oracle: 10 times 12, or 12 times 10, its own length from Eaſt to Weſt.

Here ſtood the Mighty Pillars of Heaven and Earth (as the *Pſalms* may allude) much rather than the Poets *Atlas*. Each, was 18 Cubits High, and 12 about, with a *Coter*, Crown, of Lilly-work, or *Shuſhan* (as before in *Eſter*, and *Suſanna*) of 4 Cubits; on the upper part of each Pillar; and a *Chapter* of 5 Cubits, on the Top of each; If 6, (for the Pillars concave,) Then, each is 12 about, and 14 to the Lilly-work, and 18 with it; and 24 in all. Elſe, but 23. As חוט, the *Line*, Here uſed, about it, juſt 23. Each had alſo 7 Wreaths or Chains, with Chequer work (as All our life, with Day and Night, Black and White;) with Two Rowes of *Pomgranates*, in either 100: though 96 onely, appeared out, from the Wall, behinde the Pillars. Sure, there was ſomwhat of conſequence, in Theſe; ſo exactly deſcribed, many times, in both the Books of Kings, and Chronicles, and Prophet Jeremy.

How *Gopher*, and *Copher* of *Sodom*, helped to make the *Ark*; and *Sittim* wood the Tabernacle; with its Curtains of Seirs Goats, and Badgers-skins, and Rams of *Iſhmaels Kedar*, and *Nehaioth*, with Incenſe of *Arabia*! How *Tyre* and *Sidon*, helped *Solomon*, to build the Temple; with the Vines of *Engedi*, and Sea of *Sodom* There; with *Tamar*, or

the

the Palm-trees of curſed *Jericho*; ſo often called, the City of Palm-trees: And of *Moab* and *Ammon* alſo, to enter, in the 10th Generation; we have ſpoken much before.

But where are the poor *Philiſtines*? Or oldeſt Inhabitants of That Countrey? Nothing for their Landlord! God forbid! Even That God, who bade him Ask, and he ſhould have, the Heathen, for His Inheritance, and the Utmoſt ends of the Earth, for His Poſſeſſion. And, though All the Gentiles are called *Gogim* (as we touched before;) Yet that name, (as *Barbara*, to ſome place about the Red Sea, (before the Midland) whence *Rha barbaræ*, as well as *Rha Pontic*;) was in a ſpecial maner, given to ſome wretched *Gentiles*, about the Sea of *Sodom*; as we may learn, by comparing *Gen.* 14, with *Joſ.* 12. 23. Or to the Neighbours of the other Sea; which it ſeems, as Seamen to this day, were *Gentiles*, more than others. Theſe were *Philiſtines*: who yet were from *Caphtor*, or but a Remnant of the old *Caphtors*; as we may read in *Moſes*, *Amos*, and the Prophet *Jeremy*.

How often did our Fathers (as St *Paul* ſpeaketh to the Gentile *Corinthians*,) ſojourn at *Gerar*? and other places of the *Philiſtines*? That I ſay nothing, of *Abimelech*, the juſt man, with a *perfect Heart*, as God himſelf granteth, in a Night-Viſion, when he returned *Sara*, with Riches and Bleſſing, as before, from *Ægypt*. And a ſolemn Covenant made between them. Not onely *Abimelech* (Healed by *Abrahams* Prayer) but with *Picol* alſo, the *Mouth of All*; as ſaying *Amen*: to the Covenant, and the Bleſſing alſo. For, it may be obſerved, how God himſelf, to bring out a Great Bleſſing, will prepare the People, common People alſo, to deſire and expect it; and then, to confirm it, by ſaying *Amen*. So that Chriſt himſelf, the Power and Wiſdom of God, could do no great Work, till the People did conſent, believe, expect, or cry *Amen*. And indeed the Women, and the common *Law-Takers*, are the great *Law-makers!* Receive the *Inſtruction* of thy *Father*, but the *Law* of thy *Mother*: As we touched before, in his Mothers bidding them Do, whatever He bade them; before he did Any Miracle. And now alſo, though at the Right Hand of

of God; and ſo, hath Power, over All his Handy-works; (which he ſaith, we may command alſo; yea, and come to Do, as much, or more, than He then did:) Yet, That Hand of God, is too great, for Him to weild, as a man; and ſo, he pleaſeth to Act to us; and not to Force us, but to Woo us: and he never Wears us, till he win us fairly, by his Wooing us; as firſt by Power, he conquered us, from Death and Hell. And ſo, He hath None, till the Father, in Them, give them up to him: which is alſo called, Their giving up themſelves. Till which, he Wooeth, or Weepeth; but unleſs the ſoul come to give it ſelf, to him; He ſeeth that the Father, (for, He is the *Son of man*, or Every man) the Father, doth not give him ſuch a ſoul: and ſo, the march is never made, but by conſent of Both.

But when once, his Thunders, or his Earthquakes, or his Fire, in the Buſh, do make us ſtartle ſo, as to ſay, *I will now turn aſide* (from the Noiſe, and Duſt, and Croud of the world,) *to ſee this Great ſight*; and to Do it: Then, he quickly calleth to us, as to *Moſes*, with a little ה (by which, they ſay, he made the World;) with a ſoft, ſtill voice, and a meek, quiet ſpirit: he begins by Kindneſs (he hath Art enough) to conquer All our fears, and frowardneſs, ſo much, as to begin to try, and then to mark, remember, and conſider, All his dealing with us; Till we come to Hope, and then to Truſt his Heart, and Fathers Heart, in Him: The work is done. And though, to try us, once or twice perhaps, he may put on a Mask, or Veil, or ſeem to frown; yet when, once we begin to know his Heart, we kiſs him, when we Tremble, and with Reverence bow, and Pray, and long to ſee him, More, and more, and yet ſtill more; and do not fear his worſt: his Blackeſt Mask. His heart is good (O my want of words!) a thouſand fold much Better, than we ever heard (although it be a Good Report,) or can, as yet, believe.

When we ſo know him, we ſhall quickly know (if we follow on to know,) and ſee, and feel, he knoweth us; and knew us firſt, by Name. And now he will not leave us, till we break off ſpeaking to him; as *Abraham*, in his Interceſſion for *Sodom*. The Oyl will never ceaſe, while

we

we can Buy, or Begg, or Borrow Veſſels to receive it.

And it is yet plainer, that although God Bleſs us oft, alone, by Himſelf, yet he never Curſeth men, without themſelves, not onely to joyn with the envious One, but even pull, or force it, on themſelves, and cry *Amen*, when others waſh their hands: and ſay, Be it ſo, *Let his Blood, be on us, and our Children alſo.* Poor Children! of Wrath and Curſe! before they heard or ſaw! (O that we could conſider, what a Parents words may do, when we little think what we ſay! as before, we ſaw, in *Jacob* and *Laban*, of *Rachel*. God did but, propoſe the Law it ſelf, and bade *Moſes* ask, if They would take it. They accepted: This Enacted, it a Law, to Them. And ſo its Curſes: God propoſed them, but ſo, that They muſt ſay *Amen*, before they did, or could oblige, or hurt them. *Deut.* 27. & 30. 15. *&c.*

And to *Ægypt*, God put them not, till They put themſelves There, in fear of Famine: As in *Abrahams* time, and *Iſaaks*. Onely *Joſeph* was carried againſt his will: As *Moſes* alſo, was thruſt out of *Egypt*, as a Type of them, that were to be thruſt out Thence alſo: though they now cryed, *Who made thee a Judge among us?* But God exalted Both. And God never carryed them to *Babylon*, or *Aſſyria*, till they Hired, or called, thoſe Raſors to ſhave them: and ſhewed them, their Treaſures, or their Nakedneſs. So it was in *Syria*: So with *Nahaſh the Serpent*, (as in Paradice alſo:) till they Choſe a King, and Then, God gave him! and ſet him Over them! But yet He alſo, even *Saul himſelf*, (or all the Sheols in the world) could never Curſe them, till themſelves conſented to the Curſe, and cryed, *Amen*. As we ſee in the famous caſe of *Jonathan*: Whom the People Bleſſed (and *He ſhall be Bleſſed*) though his Father, and the King alſo, Curſed, with an Oath alſo.

So was That Covenant with *Abimelech*, confirmed, both with *Picol*, the *Mouth of All* the people, and by an *Oath* alſo: Both with *Abraham*, and *Iſaak*, afterwards. And for the *Land alſo, in which they ſojourned* (as *Gen.* 21. 23.) Often, remembred in Scripture: And we ſhould remember it, as often as we read *Beerſheba*: the Well of *Seven*, and the *Oath* alſo: Made at this Covenant with *Philiſtines*.

And

And as *David* fulfilled that part alſo, of ſojourning among the *Philiſtines* (as the Ark had done before him:) So I doubt not, but he Bleſſed Them alſo; as *Abraham and Iſaak* did, according to their Covenant (*for the Land alſo*, which God mentions ſo often; in which they ſojourned;) and ſware before *Abimelech*, both King and Father; with *Picol* alſo; at *Beerſheba*: That famous Bound, of All the Land of Reſt, and Hope, or Promiſe.

Bleſſed, and for ever, *Bleſſed be my Rock; and Bleſſed be the God of my Rock*; who delivereth me from the *ſtrivings of the People*; and maketh me the Head of the Heathen. Strangers will ſubmit themſelves: As ſoon as they Hear, they will obey. For, *He will ſpeak the People under me*, by his Holy Word; As the Engliſh ſinging Pſalms, do rightly tune Tha tword, ſo often uſed by *David*. With his *Gittits* alſo.

And his *Miktam*, of *Aram Naharaim*, and *Zoba*, as before, Cryeth, *O Philiſtia! Triumph over me!* Nor, do I know, that *Solomon* thought it any *Soleciſm*, or any ſcorn, or *Irony*, to ſet the *Philiſtines*, ſo near the very Top, of his *Triumphant Arch*, or Pillars, in the Holy Temple Porch.

The Left hand Pillar, is called *Boaz*; as the Judge that married *Ruth*, a Root of *Davids Jeſſe*: *Jachin* is the Right. So weak a thing, is Strength it ſelf, or *Boaz*; when it is compared, or oppoſite to Prudence and Order. *Wiſdom and Knowledge, ſhall be the ſtability of Thy Times; and Strength of Salvations: The Fear of the Lord, his Treaſures.* Even Then, when *Babylon*, ſhall ſweep away, All other *Treaſures*. As we read (in *Eſay* 33) as a Gracious Promiſe, to That Prayer, in the 3d Verſe; *O Lord, be Gracious to us! We have waited for thee! Be thou our* Arm; *Their Arm*; *Every Morning*; *Our Salvation alſo, in the* Time of ſorrow, or the *Sore Tet*, כעת צרה: which we ſaw in *Daniel*.

Boaz was of *Bethlehem Judah*: *Jachin* both of *Simeon* (Hearing and Obeying,) and of *Levi*, Love. A kinde of Sacred *Tenth*, of *Tenths*. For, in *Jeruſalem*, were men of *Judah*, Little *Benjamin*, his Brother *Joſephs Ephraim*, and *Manaſſeh* (as the 1ſt of *Chron.* 9. *Pſal.* 80:) And of the *Prieſts* alſo (with other *Levites, and Nethinims of Gibeon*;) *Jachin*, &c. in the 10th Verſe.

And in the 10th Verſe alſo (which is frequent in Scripture,) of the 11th Chapter of *Nehemiah*, we finde him again, among the *Tenths*, or Firſt Fruits, from *Babylon*: where we read Thus: *The Rulers of the People, dwelt at Jeruſalem.* For, upon All appeals, from any City Gate, where *Judges* muſt be placed by the Law; He that will do preſumptuouſly, and will not hearken to the Prieſt, or unto the Judge, in the place which God ſhall chooſe, muſt Dye: as we read in *Deut.* 16, and 17. And therefore the Rulers muſt live at *Jeruſalem.*

And the Reſt of the People caſt Lots, to bring One of Ten, to dwell at Jeruſalem, the Holy City: and Nine parts, to dwell in Other Cities. But when the Seventh Trumpet ſoundeth, for the Seventh Month, and great Feaſt of *Tabernacles*; with the great Releaſe, and greater Jubilie, to follow That Feaſt: When All the Fruits of the Earth be gathered in, before the joy of Harveſt: Theſe Nine parts alſo, come in (with all the *Fulneſs of the Gentiles,*) to be joyned ſo, to the *Tenth*, of That Holy City; That this *Tenth*, ſhall Then, be little thought, or ſpoken of; and ſo it is ſaid to *Fall*, in the 11th of the *Revelation*; as this Holy *Tenth*, is in the 11th of *Nehemiah*, with the 11th, 12th, and 13th of the 6th of *Eſay*; cited in the firſt 6 Books, of the New Teſtament, as we ſaw before.

But the People Bleſſed them (As, the common People, and his very ſervants, Bleſſed *Ruth and Boaz*:) *who came freely in, and offered themſelves, to Dwell at Jeruſalem, the Holy City.* To be compared with That gracious Promiſe, to a Levite, coming from Any Gate of *Iſrael*, with All the deſire of his Minde, to the place which God ſhall chooſe: in *Deut.* 18. which in *Eſay* 56, is made to the Gentiles. *And the ſons of the Strangers alſo, that Leave themſelves, to Cleave to the Lord* (as we may render *Levim*, touched before, and *Loveh*,) *to Love the Name of the Lord; to be His Servants; Every One that keepeth the* Sabbath, *from polluting it* (which is often repeated Here, and Chap. 58. and preſſed much in *Nehemiah* alſo:) *and taketh hold of my Covenant* (in the Chapter before, and 59th:) *I will bring them, to my Holy Mountain* (as Chap. 4. and 33. and Pſal. 15. and 24:) *and*

and make them joyful, in my House of Prayer (or, Delight themselves in God, as Chap. 58.) *For, my House shall be,* and be *Called, an House of Prayer, for All Peoples*: And All Nations, and Gentiles, as our Saviour also citeth it. *The Lord God; which gathereth the Outcasts of Israel* (a very small thing to raise Them up, as Chap. 49.) *He saith, I will yet* (and yet, and yet; for what he speaketh Once, he speaketh Ever:) *I will yet, gather to him,* More, *than yet, are gathered;* Or others also. He hath said it, He will do it. And *He will then appear in his Glory;* and yet not despise the *Prayer of the Destitute*: when the very Dust of *Zion*, shall be Pytied. *Psal.* 102.

And among the *Tenths of That Holy City*, we finde *Jachin* also, a Priest; and as the *Tenth*, of That *Tenth*: in the 10th of the 11th of *Nehemiah*; and the 10th of the 9th of the First of Chronicles.

On *Jachin*, and *Boaz* both, he set a Crown: and so the Prophet. *Set a fair Mitre on his Head; and bring forth Crowns for them of the Captivity*: and especially for *Jeshuah* the Priest. Who shall grow up in his place, and Build the House of God: as *Jachin*. and the common People also (*Gens Enthea*) cryed to *Ruth* with *Boaz*, as *Rachel and Leah, to Build the House of Israel.*

And on Both, he set a *Chapter*: What if *Caput Turris, Captur*, be from *Caphtor, a Pomegranate*? which was the Form of the *Chapter*; or the great Fruit of That place, which the Scripture calls, a *Land of Pomegranates*: which are also, *Poma Punica*; or of *Phenicia*, to this day. And as the old Inhabitants were called *Caphtorim*, from *Caphtor*, the Pomegranate; so the great *God of Syria, Jupiter Casius* had his Temple in That Hill *Cassius*, (which was *Katsi* the Bound, towards *Ægypt*; where *Pompey* lost his Life; but left the name of *Cassius*, to revenge him on *Cesar*:) where his Statue stood, with his arm out, holding a *Pomegranate*; as a most Natural Emblem of Heaven and Earth; which some later Princes represented, by a Globe, or a Sphere, held in their Hand.

And besides *Aarons Bells and Pomegranates*, with Those, on These Pillars; the *Canticles* speak often of *Pomegra-*

nates,

nates, in, or upon, or for, the Spouſe; and in one Verſe, may allude both to *Rahabs Scarlet Ticket of Faith* (חקוה:) and *Benjamins Rimmon* alſo; or פלח, a *Flake* of *Rimmon*: which is alſo a *Pomegranate*: and its *Rim*, or *Rimb*, or *Rinde*; which the Greeks call *Rojan*, as the Engliſh ſound *Pomroy*.

And as *Solomon* findes Pomegranates, in his Spouſes Temple:; ſo he placeth them in His Temple: and it may be, for *Times* alſo (as our Temple-*Pulſes*, which they called *Tempora*, ſomwhat of *Time*, in ſo many Languages:) beſides all elſe, that He, might ſeal up, in His Pillars, from Thoſe of *Seth* or *Enos*; Mothers to the *Chaldean* and *Ægyptian* Pillars, as much as Theſe were to the Grecian Roman *Obeliſcs*. And though we ſhould not finde ſo many Granes in a Granate, as ſome made Heavens, or Daies, or Hours in a Year: yet there may be ſomwhat of Years, in them, and their Number Here alſo. Eſpecially, if we finde them juſt 400 Years, from That of *Benjamin*; at *Rimmon*: which *Joſephus* placeth ſo near to *Joſuahs* Time; and in *Phineas*, as Judges 20. 28.

And of *Benjamin at Rimmon*, juſt 400 men, were married to 400 Virgins; all the Reliques of poor *Jabeſh-Gilead*: As of *Davids* 600, onely 400, could hold out, to recover his two Spouſes, or Witneſſes, of *Ziglag*. As *Abrahams* 400, or thereabout, to recover *Lot*, and *Sodom* alſo; from *Dan*: whence, *God will judge his People*; and That Nation *I will judge*: but firſt, *thy ſeed muſt ſerve*, 400 Year.

Of the other 200 *Rimmons* alſo, or of *Benjamin*, from *Rimmon*; there is more to be ſaid: & of Their Dance at *Shiloh*; which of all places, is there ſo exactly deſcribed, and compared, with *Bethel*, *Sechem*, *and Lebonah*. And to All before, of Thoſe places, *Joſuah* called all Iſrael to *Sechem*, and there made that ſolemn diſcourſe in the 24th. And to *Shiloh* alſo (where *Jacob* placeth, the *Gathering*, *of All the People*:) and There he caſteth 7 Lots, for the 7 Tribes, about the 7th Year (as very probable) from their entering *Chanaan*: as the Root, or, it may be, the Centre, of All Sabbatical Years and Jubilies. Which was alſo juſt 430 Years, before *Solomons* Throne, As This was juſt 430 Years before his

his Temples End in *Zedekiah*: And Their comming from *Ægypt*, was juſt 430 Years from the Promiſe to *Abraham*. Here are 1290. As in *Daniel*. With 45 alſo, to make up 1335.

And if that great Meeting at *Shiloh*, ſhould be ſome few Years, after the 7th Year; yet it may be juſt 430 Years, before the Temple; As the 7th Year, was 430, before *Solomons* Reign. As if their ſetting up the Tabernacle, Then at *Shiloh*, were to be a Type of the Temple Raiſed up, juſt ſo long after it, as the Promiſe to *Abraham*, was before the Law, or coming out of *Ægypt*. Which was 480 Years, before the Temple, founded in the 4th of *Solomon*: but not finiſhed till the 7th after. Was it ſo many Daies, in Building, as there will be Years, before the Houſe of God finiſhed, in the *New Jeruſalem*? Of which again.

The Feaſt of Dedication, in the 7th Month, of the 7th Year; a Type of that great Feaſt of Tabernacles; of which before: And of the Laſt and great Day of Unleavened Bread, on the 21ſt of the Firſt Month; beginning from 480 Hours: As the Temple did, 480 Years, after *Ægypt*.

At this great Dedication, 120 Prieſts, ſounded with Trumpets (which were never more than 120:) and when All agreed as One, in ſinging, *He is Good, He is Good, and his Mercy dureth Ever*. Then the Glory of God came down, and filled the Houſe, ſo that the Prieſts could not tarry (and there was no need:) and Then, *Solomon* bowed, ſaying, *But will God indeed! dwel on Earth!* See 2 *Chron.* 5. and the like at *Jehoſaphats Valley of* Bleſſing, 2 *Chron.* 20.22.

Next to 48, is 49, the Jubilee: and from This great Feaſt of Dedication, 490 Years, bring us to the 2d Temple, in the 2d Year of *Darius Hyſtaſp*. Or the cloſe of the 70 Years *Captivity*, of the City and Temple: As the firſt of *Cyrus*, taking *Babylon*, ended the 70 Years of *Ezekiels* Captivity; juſt 490 Years from *Solomons* comming to the Crown. So that the Feaſt of Dedication is very near the Centre of Time from *Ægypt*, and from *Babylon*, to the 2d Temple, which was juſt 490 Years, after That; which was but 2 or 3 leſs than 490, After *Ægypt*.

Taking out 70 Years (of the City and Temple deſolate;) there remain juſt 420 Years, from That Dedication,

on, to the Temples end, in *Zedekiah*. Which was just 390 Years after *Solomon*, who reigned 30 Years after the Dedication, as the 30 Daies of That Month.

420, Is 3 *Moeds*, and an Half; that is 3 times 120, and 60. As the 70 Years Captivity, was 3 times 20, and an Half. And 120, is 6 times 20, or 3 times 40. And the Great *Moed* for Man; as we saw before. The first of These 3, bring up *Athaliah*, (which signifies the *Lords Time*, or Time for the Lord:) 120 Years from the Dedication. There also beginneth *Jehu*, in *Israel*: which never so meets with *Judah*; but in *Rehoboam with Jeroboam*.

And as Time devoureth All things, so did *Athaliah* (the Lords Time) destroy All the Seed Royal. But *Joash*, even *He that despaireth*, is preserved, and brought up again, in the 7th Year, by *Jehosheba*, the Lords Oath, or the Lords *Seven*: Daughter of *Joram*, the High Lord, and Sister to *Ahaziah*, the Lords Possession. But it was *Jehoiadah*, the Lords Knowledge, that brought him out, and made him King, and restored the Worship of God. And when He Died, and *Joash* degenerates; his son *Zechariah*, the Lords Remembrance, puts him in minde of his Duty; but is stoned, crying, The Lord remember, or requite it. It seemeth the same with Him (or His Type at least) of whom our Saviour speaketh in *Matth.*23. As slain between the Temple and the Altar: or in the Court of the House of the Lord; Though the People might not come to the Altar. But the Prophet *Zechary*, was also the son of *Barachiah* (the Lord Blessed) and *Zechary* the Baptists Father, alludeth to his own Name, and *Elizabeths*, saying, *The Lord remembered, his Oath*, &c.

Athaliahs 6, and *Joash* 40, and *Amaziahs* 14, make up 60, (just Half another *Moed* of 120.) for the Sack of *Jerusalem*, by *Joash of Israel*, breaking down 400 Cubits of the City Wall, from the Gate of *Ephraim*, to the Corner Gate: To be added to All before of 400; with *Josephus*, placing This in the 14th of *Amaziah*. Now comes up the Prophet *Jonah*, and the 2d *Jeroboam*, who recovers *Hamath* and *Damascus*, which must both, be joyned, in a meek and quiet spirit; as we saw before. And to make it yet more signal,

nal, That Sack of *Jeruſalem* may be juſt 666 Years from *Ægypt*; and 600 Years from the ſame *Ieruſalem* taken & burnt, by *Judah* in Judges 1. and 222, after *David* took it, from the *Jebuſites*, (444 Years from *Ægypt*:) when he quitted *Abrahams Hebron*, for *Jeruſalem*.

60 Years more (the other Half *Moed*) may bring us to *Uzziahs* Leproſie. And that *Iſrael* might not inſult, They fall into confuſions after *Jeroboams* 40 (a 3d of 120:) and had *no King*, for divers years. As we read in *Hoſeah*, (the next Prophet to *Jonah*) compare *Hoſ.* 3. 4. with the 10th and 3d. And 2 *Kings* 15. with *Joel* and *Amos*, living in Theſe Daies. And then the Prophet *Eſay and Micha*; towards the Latter end of *Uzziah*. That famous Time, for the *Olympiads*: and the Birth of *Romulus*, who founded *Rome*, with his Brother *Remus*, Blood; Much about *Hezekiahs* Birth, and beginning of the 7th *Olympiad*. And about 7 Years, before the famous Era, of *Nabonaſſar* in *Babylon*.

Uzziah, the 10 King from *David*; and the 10th before *Zedekiah*: As a Type of that *Tenth*, or Holy ſeed, that ſhould yet be in them, and reſtore them; As the Trees, in the ſtately Cauſey, of *Shalleketh*: as we ſaw in *Eſay* 6. But *Iſrael* had 10 Families to Rule over them. Many are the Princes of a wicked People. But the *Witneſſes* were, that He ſhould not paſs thoſe Stones in Wrath; Though he had changed his wages 10 Times. And he will remember his Holy Covenant.

The other Half *Moed*, comes near that great Change of *Iſraels Moon*, after an hard ſiege, about 3 Years and Half, for ſlaying Thoſe *Witneſſes* alſo: beginning in the 7th of *Hoſea*, (the ſame Name with the Prophet:) and Ending about the 7th of *Hezekiah*. Or 777 Years from *Ægypt*: But Cxi (as the meaſuring Line, or קו, which *Amos* ſaw,) above 666. And So the Flood came at *Lamechs* End, who lived juſt 777 Years: or 666 from *Enochs* Tranſlation. Whoſe 365 Years, might be to meaſure All Years, which have now with us 365 Dayes, and 6 Hours, with odd Minutes *Preter propter*. And as He was, the 7th from *Adam*, (as *Moſes* the 7th from *Abraham*, the 10th from *Noah*,

the

the 10th from *Adam*:) So he was born in the 7th Hundred, or 3d 7th Year, of that Hundred; or 621 or 22 Year, of the World.

Now is *Iſrael* become *Loammi, and Loruhamah*: *Not my People; and I will not have mercy on them.* Yea, and God called *to contend with Fire*: But *Amos* prayed; *O Lord God, Ceaſe I beſeech thee* (As before, ſpare and forgive,) *by whom ſhall Iacob Riſe? for he is very ſmall!* And God repented of the Evil, and ſaid, *It ſhall not be.* And yet, when God had called the Fire, to devour, It muſt devour; and ſo it did: But what? Even *the Great Deep*; or *Abyſs* (which was the great thing to be feared; and the Spirit of God alſo, to kindle the Fire:) but in devouring the Deep, or the Devourer; it alſo devoured a Part of *Iſrael*, as the words may hint, *Amos* 7. 4. And the word *Clack*; which we often ſaw before, for a *Click Clack*, *Clakin* of Time, as in a *Clock*. And from a part of Time, it is alſo uſed, for a part of other things: and may hint to us, How Time, and All elſe below, may periſh by Fire; Devouring the great Deep, or *Abyſs* of Waters (the ſame word uſed, *Gen.* 1. 2.) when there ſhall be *No more Sea*; *As* in the *Revelation* (or *Fiſhes*, *Zeph.* 1. 8.) but a *Sea of Glaſs*, with Harpers, as on *Cinnereth*: we ſaw before.

Amos alſo, ſaw a *Tenth*, reſerved for *Iſrael*; 5. 3. to Help her up. Though his doleful Ditty was, *The Virgin is fallen, and ſhall Riſe no more. Nafela, lo Toſiph Kum*, *Bethulath Iſrael.* Which the Iewes ſay, ſhould have been in the Pſalm of Praiſe, 145. (which gives Title to the Book of Pſalms, in Hebrew Praiſes) and there wants the Letter ג. But when *David* was bringing it out, they ſay the Spirit ſtopt, and ſaid; *The Lord upholdeth All that Fall, and Raiſeth All that are Bowed down*: *As* that Pſalm.

We have now but One *Moed* more, to the 70 Years Captivity, in *Ioachin*. *As* if God, would now give *Iudah*, that *Moed* of 120 Years, for Repentance; as he gave it, to the Old World, before the Flood.

Ahaz had hired *Aſſyria* (that ſharp Raſor) to ſhave off *Rezin, and Syria*; but he came to the Neck, and Throat alſo. And becauſe This people refuſe *the Waters of Siloah*, that

that run ſoftly, and rejoyce in *Rezin*, and the ſon of *Remaliah* (the Lords Height;) Now therefore behold, the Lord Bringeth on them, the waters of that great *Flood*, the King of *Aſſyria*, and all his Glory; who ſhall overflow, and reach to the *Neck*; *and with his ſtretching Wings*; *fill the breadth of thy Land, O Emanuel*; a Type of Antichriſt, to fill the Church, or *Emanuels Land*: As the Wings of the *Cherubins*, filled the Breadth, of the Oracle. As *Ezekiel* alſo ſpeaketh of a *Covering Cherub* (and Annointed alſo ממשח 388, ſo near His 390:) Or as the Engliſh *George on Horsback*: a Covering *Cherub*; and from Thoſe parts alſo; where yet, they ſhew his Caſtle; or the Reliques of the *Dragon*, which from Thence might come to the *Saxon* ſtandard; or from the Dragon ſeen in Heaven alſo; (as ſo many great Hiſtorians ſpeak) beſides the *Dragon* in the Revelation, ſo long before *Merlins* Dragon.

Hezekiahs Revolt from this King of *Aſſyria* (hired by his Father *Ahaz*,) is called *Rebellion*, 2 *Kin.* 18.7. And it coſt him Dear; beſides That humble Confeſſion (Verſe 14,) with All his own, and the Temples Treſures. So little did God, ever countenance Rebellion! Yet when *Aſſyria* becommeth Inſolent, and ſendeth Rayling *Rabſhakeh* (from *Lachiſh*, that Mother of Idolatry:) the Lord rebuketh him: while *Hezekiah* ſpreads the Rayling Letter; having alſo ſent to the Prophet *Eſay*; *It is a Day of Trouble, of Rebuke and Blaſphemy; the Children*, &c. *Now therefore lift up thy Prayer for the Remnant*, left, after the 10 Tribes; who firſt, parted themſelves, from *David* (with *Sheba* &c.) before God ever parted them.

In the Mount, God will be ſeen; *Iehovah Jireh*. And the Decree was, that *Aſſyria muſt be troden down*, *in the Holy Mountain*. And That alſo, but a Type, of what God meant to do, *in All the Earth*: as we read in *Eſay* 14, 24 &c. So that it may reach through All the Times of the *Witneſſes* alſo; Till, That *Fire, came down, on Them, that compaſs the Holy City*. As no x, the Deſtroying Angel came down, on the *Aſſyrians*, round about *Ieruſalem*: A ſtory famous enough, in *Ioſephus*, *Beroſus*, *Herodotus*, with divers others.

How This great Deliverance, was in the 14th year of

Heze-

zekiah; *As Abraham* freed his friends, and *Sodom* alſo, in the 14 year: and *Joreph* was freed in the 14th year (being then 30 years old, when he ſtood before *Pharaoh*; & but 17, when he was ſold; as *Gen.* 37. 2. 41. 46.) we ſaw before. With many other things of 14: being the 2d Number, made of 3 whole Numbers, and an half; as 7, is the firſt.

The next Half *Moed*, may carry *Menaſſeh* to *Babilon*; As a Type of *Judahs* Captivity, and Return alſo: As *Manaſſeh* returned; and *Zedekiah* was viſited in *Babylon* it ſelf; and *Jeconia* freed; and advanced above All the Princes with him. And How, after All, his horrid ſins; *Menaſſeh* judged himſelf, and Bowed, greatly, praying to His God! O the mans confidence! and to his Fathers God (a Bleſſed thing, to have a Fathers God!) and How, he heard, and Bowed down to Hear; we ſaw before. And though God brought him to his Throne again; (as alſo *Nebuchadnezzar*:) Yet, the Blood he ſhed, is often brought, as a great Cauſe of the following Captivity. Yea, and That alſo, although *Joſiah* was ſo good a King, and made ſo great a Reformation. Yet God ſent him (even Him!) This Meſſage. My *Wrath ſhal be poured out on This Place: and ſhal not be quenched.* Yet, it was ſo quenched, that from This alſo, a poor ſoul may learn, how to interpret, All Gods Frownings, and Threatnings, on it.

So alſo the Prophet *Zephany*, concludeth his moſt terrible Threatnings (in the time of *Joſiah*.) *I will gather them that ſorrow for the ſolemn Moed*, &c. *I will undo them that afflict thee*: (As to Abram, They that Curſe Thee, ſhal be Curſed.) *I will ſave Her that Halteth, and Gather Her that was driven out: and I will get them Praiſe and Fame in every Land where they are put to ſhame. For I will make you a Name and a Praiſe, among All people of the Earth.*

Their Laſt 40 years (as the 40 from Chriſt, or his Baptiſm, to their End:) beginning with *Jeremy*, in *Joſiahs* 13, or his ſolemn Covenant and Paſſover, a while after: run out with *Ezekiels* 390, for All *Iſrael*: from the great Schiſm in *Jeroboam*. As their ſiſter *Sodoms* Flames were 390 years, from the Great Flood; 365 before the Promiſe; 370 (as in *Salem*) before *Melchiſedeck* met *Abraham*. 372 (as in Sheba) before his Covenant, at *Beerſheba*.

The

The 70 years Captivity, beginning with *Daniel*, at the End of *Jehojachim* (or in *Jehojachin*, but 3 Months after) was *Ezekiels*, and That, he ſo often calleth, *Our Captivity*. And after 70 years, God promiſed to viſit Them, with *Jechoniah*; in the 29th: As in the 24th of *Jeremy*, they are called, the *Good Figs*, in compariſon of *Zedekiahs* Captives: Eleven years After.

And as *Aſſyria*, was brought on *Iſrael*, and *Babylon* on *Judah*, like the Waters of the Great *Flood*; So, they muſt be Dryed up. *I will Dry up her Sea, and make her Springs Dry*: Which was, to the very Letter, fulfilled, by *Cyrus*; Turning away their great River, and cutting it out into as many Streams, as Dayes in the year: and ſo he brought in his Army, when and where, they little expected it; in a time of great Feaſting and jollity; as we read in Heathen Authors.

And ſo alſo, the ſame 51 Chapter of *Jeremy* (by that meek and quiet Prince, we ſaw before,) ſent this Heavy Doom to *Babylon*: *In their Heat*, or Humming jollity, *I will ſet* (*aſhite*, in Hebrew;) *on their Feaſtings, I will make them Drunk*: (So it is firſt ſaid, *Pharaoh* Hardned his own heart; and then, that *God hardned it*: and ſo here, *God will make them Drunk*:) that They may Dance; and ſleep a perpetual ſleep; and not Wake: ſaith the Lord. So in the 39th Verſe; and ſo again, in the 57. *I will make her Princes Drunken, and her wiſe men*; (her wiſe men!) her Captains, and her Rulers, and her Mighty men: and They ſhall ſleep, a perpetual ſleep, and not Wake; ſaith the King, whoſe Name is the Lord of Hoſts.

Which we ſee, fulfilled ſadly; in the 5th of *Daniel*: When the Mans Fingers, writing on the Wall, made their King, & all thoſe Drunken Feaſters, quake and tremble ſo, that *the Kings Countenance* (or Brightneſs) *was changed; and his* Thoughts *pierced him* ſo, that *the joynts of his Loyns were looſed: and his Knees ſmote him*, and themſelves alſo; that ſhould have been otherwiſe imployed than in drinking Healths, or Carouſing *Prayſes to the gods of Gold and Silver*: as the words may intimate.

But how ſudden, or in Engliſh Hebrew Phraſe, *How*

ſoon,

ſoon, That Evening came? with its moſt ſad *Cataſtrophe*? *Thou Fool!* *This night*, They ſhall take away thy Glory; *and thy ſoul alſo!* Thy precious, and Immortal ſoul! *And then, whoſe will All theſe things be?*

As our bleſſed Saviour, ſpeaketh; as alluding, not only to the Hiſtory of *Nabal*, that is, a *Fool*; when his *Heart dyed in him, and became like a ſtone*, in his Drunkenneſs: But alſo, to This in *Daniel*: and That alſo of *Nebuchadnezzar* (an *Empty Pitcher, ſealed*: or, His Prophecy, as of a Treaſure:) *They ſhall take away thy ſoul, and They ſhall Drive thee out from men; and They ſhall make thee eat graſs as an Ox*: alluding to the Pſalmiſts *Image of a Beaſt*, *eating graſs as an Ox*.

Adam loſt the Image of God, and became as a *Beaſt*, באשה, in, or with, his wife; hearkning to her; after the *Serpent* (who was Head, of all the *Beaſts*;) had poſſeſſed her; or as it were, filled her with His Spawn; which ſhe got, by Hearing, and Believing, That Beaſt; whence from *Iſha*, ſhe becometh *Chavah*, the *Beaſt*; yea, the *Mother to All Animals*, and *Beaſts*.

This was at *Eden*, (both Pleaſure, and *Time*;) in *Shinaar*, the Teeth, and *Tears*, of the *Watch*, of Time in *Babylon*. Thence it came, with *Abraham* alſo, through *Haran*, (that is Wrath) to *Canaan*; and *Ægypt*, and Back again, to the Wilderneſs: and There, it came out, in the *Image of a Beaſt, eating graſs as an Ox*, as the Pſalmiſt ſaith. And then it was ſet up in *Dan* (that is judgement; as *Dinah* before) and *Bethel* alſo, the Houſe of God. And He that built *Jericho*, came out of *Bethel*, the Houſe of God. For, *Antichriſt* muſt ſit *As God, in the Temple of God*.

At length, It goes to *Babylon*, whence it firſt came: and So, the Prophet *Zechary* ſeeth Firſt *Iſha*, (So, the Woman was before ſhe fell:) and then *Eve* (or *Lilith*, as before;) or a woman in an *Epha*, or *Eva*: with an heavy *Risk* of wickedneſs (רשעה) carryed by two women alſo; with the wings of a *Stork*, Piety, and ſeeming Holineſs. Alluding plainly to the Hebrew חסידה, a Stork, and Holineſs alſo; yet ſuch, as may be the greateſt Wickedneſs; or (as קרשה alſo) the very Root, of All Uncleanneſs, or Fornication.

tion. And those two Women, with the Storks wings, carry it between *Earth* (which Here is set Before) *Heaven*: into the Land of *Shinaar*; whence it first came. And there, it becometh, *Mother of All Fornication* (as *Revelation* 17, 5.) And there, it was *settled, on her Base. Vehunnicha shame, al Mekunnatha.* And the Angel added, *This is their Ein*, or likeness, or *Image* (or Type of that Image of the *Woman Beast*,) which must be, in all the Earth also. For, All the world Worship the Beast, which was First and Last at *Babylon*.

Being come to *Babylon*, It is again (as before in the Wilderness,) turned into the *Image of a Beast*, eating Grass as an Ox. First, the King of *Babylon* maketh an *Image*, of 60 High, and 6 in Breadth: (360, as Dayes in their Year; till at length, it comes to be 666:) and sets it up in the Plain of *Dura*; That Age, or Generation: As it will be, in every *Dor*, or *During*, of every *Generation*. Till *Babylon* it self perish, like this Talent of Lead (*Kiccar* is both a *Plain*, and a *Talent*) or as a Milstone, in the great Deep. And so did the Prophet *Jeremy* bid that *Meek and Quiet* Prince *Seraiah*, to say; *O Lord, thou hast spoken against this Place* (This Babylon) to *cut it off, that none remain, either Man, or Beast; but that it shall be desolate for ever*: (as in *Esay* 13 also: So that now, we onely say, it was near That City, they now call *Bagdad*; but cannot tell, where; but in old Rubbish, and ruines, found, at many Miles distance:) *And when thou hast made an end of Reading this Book; Thou shalt binde a stone about it, and cast it into the midst of Euphrates*; and thou shalt say, *Thus shall Babylon sinck, and shall not Rise*, &c. The Text, to very much in the Revelation.

But when the King of *Babylon* had made an *Image*, and set it up, to be Worshipped (*De Te, narratur fabula*:) Then Himself, is turned, into the *Image of a Beast*, *Eating Grass as an Ox*.

And they shall Drive thee out, from among men; and they shall make thee eat Grass as an Ox; They, Even the *Watchers*, as Himself said, he heard the voice of the *Watchers*; and the Holy Ones, saying, *Let his Heart be changed from a Mans, and let a Beasts Heart be given him: and 7 Times pass over him*;

him, till he know the Moſt High (called afterwards, the *Heavens*, as the Jewes ſpeak at This Day:) *Ruleth in the Kingdoms of Men; and giveth it to whom he will, and ſetteth up over it, the* Baſeſt, even the Baſeſt, *of men.* As, a *Vile Perſon reigned*, in the ſame *Daniel*; and a Baſe Kingdom in *Ezekiel*; Yea, and the Baſeſt: As the Pſalms; *the vileſt men are exalted.* Which may Humble Any Prince; and keep Wiſe men from Ambition, to be Rulers over others; leaſt as *Solomon* ſaith; They that be Higher than others, be more Highly puniſhed, by them, that are Higher, than They. As the Prieſt, that often cryed on his Death-bed; *O, Bury me in the Belfry*, I pray, *in the Belfry.*

Government, is a great Ordinance of God; and to be Helped to be Born, with All our Hearts, and Prayers. None can Envy it, that know it. As the Grecian ſaid, to the great Perſian, *Thou ſeemeſt not to have Heard of Liberty: For, He that knoweth what Liberty is, cannot but value it, Above the Perſian Empire.* And *Diocleſian*, being once quit of the *Roman* Empire, and invited again, Cryed, *No, I will Drink no more Poyſon.*

But thy Kingdom ſhall be Sure (which is Hebrew alſo:) After thoſe 7 Times, which, in That place, are expreſſed, by ſomwhat of עד alſo: And yet ſure, they did not laſt *Ever.* Nay, but 7 *Years*; or 7 *Months.* And they began, at the end of 12 Moons (as the Text ſpeaketh;) juſt as he was ſaying, After All his Warnings, *Is not This, My Babylon*, &c?

And then, *the Voyce* (as the Jewes yet call it, *Bath Kol* the *Daughter of the Voyce*: As in the Goſpel alſo, *There came a Voyce*, and they ſaid, It *Thundered*:) *The Voyce fell down from* Heaven: (Is not this, the *Image, that fell down from Heaven*? Of which, They have more to ſpeak, that know *Iconium*, alſo, had its Name from ſuch an *Image.*) ſaying, *They ſay, to thee, Thy Kingdom is Added*: as, it was *Increaſed*, after This; with *more Excellent Majeſty*; as in *Luke* and *Paul*, we read, *Moſt Excellent*, given alſo to Men of lower Ranck, than a Soveraign King; who is a God, on Earth; *I ſaid ye are Gods*: And *Jacob* bowed to the Earth, before the King of *Ægypt.* Religion doth not take us off, from

from any Duty to Princes, and Kings; as Supream; and Governors under them: but preſerveth, and increaſeth it. But ſome read, *Thy Kingdom is Paſſed, or Departed from Thee.* Where yet, is the Verb of *Ad* (עד, as in Engliſh, *Yed*, or *Yet*, alſo:) by which, we may plainly ſee, that it meaneth no *Eternal Ever*; but ſomwhat *Paſſing away.* And So may the Engliſh *Ever* alſo; (However it be uſed:) for it is plainly the Hebrew (עבר) *Ever*; or as ſome ſound it, *Heber.* Who had alſo Two Sons: the *Greater*, to *Rule the Day*, from whom came *Abraham*; and the *Leſs*, to Rule the *Night*; and from Him, *Jerach*, the *Moon*; and *Haſermaveth* the Court of Death; and *Hadoram*, *Their Age*, or Generation; and 10 other Sons: to make up 12 M. wth the *Moon.*

And the very Name of *Heber*, with the Jewes, noteth *Paſſing Ouer* (as They think,) the River *Euphrates.* Where about, it ſeems He lived. If at leaſt, *Vr*, of the *Chaldees*, be *Ptolomies Vrchoa*; and not rather *Vra*, in the March of *Xenophon.* or of *Craſſus*; nearer *Charan* much (where He was alſo ſlain) Then the Out-lets of *Euphrates*, into the *Red Sea* (for, So, it is called There alſo, in divers ancient Authors:) where about they now place *Vr.* Very far from *Charan*: which is much out of the way, to *Canaan*: but in the way, or near the way, from *Vra.* And the Holy Watchers cryed, *Let his Heart be changed, from Mans; and let a Beaſts Heart be given him: and let Seven times Paſs over him.*

Heart, is *Lebab* (לבב) and being turned backward, it is *Babel* (בבל) where, this King Reigned: and the Beaſt is called *Eeva* (חיוא.) As if it would minde us, of our Mother *Eeve*, who firſt made us become as Beaſts.

She is called חוה (near akin to This חיוא) *Chaveh*, the *Living Beaſt*; as before. But they found it *Eeve*: which may be *Hatred* (as God ſaith, *I will put Eiva between Thy Seed:*) and it may be *Luſt alſo*; which is Truly *Eeva* (from אוה or אבה) and it may be a *Beaſt*: (which is alſo חיה and חוה and חיוא.) As the Engliſh, yet call a *Beaſt*, *Beeve*, and *Beef*, and *Theeve* (which is alſo to play the *Beaſt*:) And ſo, *Theves*, or *Thebes*,: the *Cow City*, in *Beotia*; or other places. As in *Ægypt*; for Their *Apis*, and *Sorapis*: Whence

They

They learn'd to make the *Golden Calf*: which the Pſalmiſt calleth the *Beaſt*, in the likeneſs of an *Ox*. They *worſhipped the* (molten) *Beaſt*, and *turned their Glory*, which was the *Image of* God (in which, and by which, They ſhould have Ruled over All the *Beaſts*: As God himſelf Expounds it, in *Gen.* 1. 26.) *Into the likeneſs or Image* of a *Beaſt, eating Graſs*; As *Nebuchadnezar* alſo did. How juſt is it with God, when we will firſt Turn our own Glory, into the *Image of a Beaſt*, to Turn us, Really, into the Shame of a Beaſt! As it Here was, with *Nebuchadnezar*. I ſay not alſo with *Adam*: which yet Turned, or a little changed, cometh to be *Dama*, and *Edom*, which was alſo *Seir* (or Sire) a *Goat*, a *Buck*, a *Satyre*, a *Devil*. And I muſt not add, that All this came in, by *Eeva* (or Luſt,) which made Him ſo dally with Her, till he became in Hebrew *Beaſt*, or באשת, *In his Wife*. And now I wonder not, that in All their Sacrifices, God ever required אשה, the Woman, or the Wife alſo; as well as Fire-Offering, to be conſecrate with Salt (as *Lots Wife*,) and Then to be offered to God alſo; or Devoted; which our Saviour may expreſs, by *Hating a mans own Wife*. Whom yet he muſt ever love, and cheriſh, as Chriſt doth the Church: For it is a *Circumciſion not made with Hands*, *that maketh Eunuchs for the Kingdom of God*. Who promiſeth ſuch *a Name, much better than of Sons and Daughters*! *Shem* (or *Shame*) *Olam*, that ſhall not be cut off. But the ערל that was cut off, may lead us to That *Skin*, (or עור) which God, put on our Parents, when they had fallen in to ſuch *Beaſts*, as Then He Clothed them with. And our Lords Concluſion is, Let him that can; *Receive it*.

Yet the Woman alſo, ſhall be ſaved by bearing a Son: But ſhe muſt be *Silent* (in oppoſition to One of the ſounds of *Chaveh*: to which alſo *Pſalm.* 19. may allude:) For as, at firſt by Hearing the *Serpent*, and Tatling with him, ſhe believed him, and was Great with him, to This Day: So if ſhe be *Slow to ſpeak*, and *Swift to hear* (Him that *cometh not, in his own Name*;) by Faith, ſhe may alſo *Conceive*, that is *Underſtand*, which is proper to the *Female*, or *Paſſive Underſtanding*: As *Knowing*, in all Languages, is given to the Male

Male, or *Active Intellect*:) and the *Seed of the Woman shall break the Serpents Head.* Who is also, the Head of the Beast, and All the *Beasts of the Field* (as we read in *Gen.* 3. to be compared with the *Revelation*, in divers places.) Which yet were not so subject to *Adam*; (though he had a Command, rather than Power or Knowledge how to use it;) As to *Noah:* who had All the *Beasts*, delivered over, by God, into his *Hand* (as *Job* was into *Satans*) with Permission, and Commission, and a Promise also, that God would keep them under with Fear (renewed also in *Hos.* and other places:) Onely *Spare their Blood*, that is their *Soul:* (as also God said of *Job:*) For, a *Good man is merciful to the Soul of his very Beast*, as we read in Wise *Solomon*, who yet saith, He, and We, and All, are *Beasts.*

So also, was God, and our Saviour, merciful to his poor Beast *Nebuchadnezar*: A great man, and yet greater than we may imagine. First, a Man, and So a little God; and on Horsback, a *Cherub*; *Covering Cherub*: As they Picture *George on Horsback over the Dragon* (of great Worship among the old *Saxons*, or *English:*) and He hovered so long, till he received also, the *Dragons Power*, and seems to Conquer Him! But O! by This Power, He becomes a *Serpent*, and bites the *Horses Heel*, till his *Rider fall Backward also* (*Lebab* turned into *Babel:*) and bow to the *Beast.*

But He that made *Leviathan*, can cause his Sword (his Great and sore, and strong, and long, Sword) *to approach him!* And *shall visit the Crossing Serpent*, and *slay the Dragon in the great Deep*: And *Behemoth* also; the *Great Beast:* the *Feminine* Plural *Beasts, Mother of Beasts*, and Fornication; even Great *Babylon*: Of which in *Job*, the Psalms, Prophets, and Revelation in divers places.

And All shall worship the Beast, whose Names are not written in the Lambs Book of Life, from the Foundation of the World. For, All Tongues and Nations, and Kindreds, are under his Power (and the *Dragons*, that gave Power to This Beast:) Are they not, the same words, that are spoken of *Nebuchadnezar*, in the Prophet *Jeremy*: Chap. 27?

But He that leadeth Captive, shall be led Captive, and *He that slayeth with the Sword, shall be slain with the Sword.*

(Here is the Faith and patience of the Saints!) And He, that will not, *open his Prison Doors, or visit his Captives*, shall be Bound himself; and not visited, for a long season. And He that maketh Others worship the Beast, or *Image of the Beast* (in *Dura*; or any other Province of *Babylon*;) shall himself be Turned into a Beast, and *eat grass with an Ox*. He would be a Beast; he played and Acted the Beast (the Roaring, Tearing, and Devouring Beast:) and He, that *Giveth every thing, the desire of his Heart*, Gave that Beastly Man, a *Beastly Heart*.

But How Long, Holy and True? *Remember how short my Time is: Why hast thou made All men so Vain?*

Seven, and but Seven, *Times* (עדן or *Then*) *shall pass over Thee*. As if Here also, God would intimate, that All Time and Times (and all their *Ever* also) *Pass*, and shall *Pass*, quite away. As we noted before in שרה, שר, שבר, and עברת also, or *Wrath*, (For, so the English sound ע also by W: as, in *With*, For עת: or many other words.) As *Esay* Cryeth, *Hide thy self a little moment, till the Wrath be Passed*. Or as *Jonathan*, said to *David*, *Hide thy self*, *till* my Fathers Wrath be over: Till the *Morning*, or *to morrow* (במחרת, much as יומם 666.) For, *The sun must not go down on Wrath*: and if Sorrow, last *All Night*, *Joy shall come with the Morning Sun*.

But what are These 7 *Times*? They are said to be *Years*. But These are Masculine and Feminine, *Solar* and *Lunar*. Yea, and as *Shanah*, a Year, in the *Singular*; is very near akin to *Nahash*, *a Serpent* (as we noted:) So is *Sharnim*, *Years*, but *Nashim*, *Women also*, by a *Metathesis*; which yet I name not, *Aversa Venus*: as some of their Poets may.

Jeremy tells us, that All *Nations must serve Babel*, yea and *Tongues* also, (must Babble, As at the Tower of Babel;) for 70 years: As they tell us of 70 Nations, that rose up at that Babbling. And if Then, the King of Babylon himself, become a Man again; and be restored to the lost *Image of God*; from the *Image* of the Beast; Is it not possible, that All *Tongues and Nations* also, may be restored with him?

But in That Gospel, which I cited so much already, *Levit.* 26. Our Saviour tells them, that If they *will not hear-*

ken

ken unto Him, but despise his Statutes (as *Nathan* chargeth on *David* himself:) and their soul abhor his Judgements, and quite *Break his Covenant* [or, be *Uncircumcised:*] He will Then, Then! [What not till Then? and All That *Will not?* and *Despise*, and *Soul abhoring*, and All Covenant-breakings?] He will Then begin *to consume their Eyes* [we touched it before in *Sampson.*] and *cause sorrow of heart* [fair warnings] and *they shall sow their Seed in Vain. And I will set my Face* [my Face! but not my Heart] *against you.* And They that Hate you, shall Reign over you. And if you will not yet Hearken, unto me, I will punish you Seven [as we saw before.] And if yet you will walk *Keri*, &c. I will yet Seven more. And I will also send *the Beast*, as alluding plainly to that in *Gen.* 3. Where the Serpent is more subtile [ערום, used of *Adam and Eve*, in the Verse before:] Then Any Beast of the Field: the very Phrase, here used in *Leviticus.*

But yet, *I will yet, remember my Covenant*: as we saw before. And there was much need of This *Memory* in God, and His *Remembrance of his Holy Covenant*, at this Time of *Babylon.* And as *Hezekiahs* Queen, was *Hephzibah* [to which *Esay* 62. 4. may allude:] So his Mother was, *My Father, Abi*, of *Zechariah* [the Lords Remembrance] slain, it seems, between the Porch and the Altar. Though they Acted this again, after our Saviour also, in another *Zechary* of *Baruch* also, as we may learn from *Josephus.* And though *Manasses* Name may hint, that He *forgot* his Duty; yet the Lord still Remembred his Covenant, and his Promise to Remember it. And although he had now cause enough given him by *Ammon*, the people also, to *Despair* of their Amendment: which may be Hinted in *Josiah, the Lord Despairing*: Yet his Mother was Beloved, *Jedidah* [as *Solomon* was *Jedidiah*; and *Jedidoth* we saw before, in the Psalms:] and the Daughter of the *Lords Eternity, Adaiah.*

And he gave *Josiah* 4 Sons. First *Johanan*, the Lord Gracious. And then *Jehojachim*, the Lord will Raise again: And *Zedekiah*, the Lords Justice, *Shallum* Satisfied; or *Pacified.* As in another *Zechary*, when the white Horses had

gone

gone out, after the Black, he said, *My Spirit is Quieted, even towards the North*; or *Babylon*, *Haran*, *Hamath*, and other Places, or Persons also, at my *Left Hand*, which was *Northwards*, as we saw before. And then presently followes, Go to them of the Captivity, even of *Cheled*; my *Age*, or *Cheled*; and *Tobiah*, the Lords Goodness; and *Jedaiah*, the Lords Knowledge: and of *All* These, Make Crowns, for *Jeshuah*: and for *Zorobabel* also: For, He is bid to go to to the House of *Josiah*, in the *North*, or Hidden *Secret* of the Lord; which is *Zephaniah*. *As* alluding, to the Prophet *Zephaniah*; who was in the Dayes of *Josiah*, as we saw before. *And* now also, the House of *Josiah*, was in the Lords *Zephaniah*, *Secret* Councels, of the *North*; or if you please, in the *Holy Spleen* of God. *As* our *Spleen*, is at our *Left side*: *As* *Babylon*, and *All* of *Spleen*, or Wrath, is at the *North*, or *Left Hand* of God: which is also the Hidden Secret; as the Hebrew word intimates. *And* the Temple North Gate *Tedi*, was named from *Hiding*; as Hidden, by *Antonia*; or by the Hill *Bezetha*.

From This House of *Josiah*, Hidden in the North, came first *Jeconiah*, through a Northern Gate of the Temple, called *Jeconiahs Gate*; and Then, *Zorobabel*, a Nephew of *Josiah*; by *Jehojachim*, who begat this *Jechoniah*, the Cursed Man in *Jeremy* 22. *They shall not lament for him, saying, Ah my Brother*, [אח אחי: as we saw before.] *As I live saith the Lord*, If *Coniah* were the Signet on my Right Hand, yet would I pluck thee Thence [to put him on his Left!] But Do not his Bowels begin to yearn already? In that pathetical Question following? Is *this Coniah, a Despised broaken Idol*? *Is* He *a Vessel of no Pleasure*? Good for Nothing? *Why is he Driven out*? &c.

Hear, O Earth, Earth, Earth; Not a word of Heaven! What? *Write you* [For, He *must be written in the Dust*, as *Jer.* 17. 13.] Or esteem and reckon you, This Man *Ariri* [as akin to *Arur*, Cursed,) As *Childless*. But yet he was not Childless: *As* This very Text may shew us. For, it *Asketh* before, *Why is he cast out*, *and his Seed also*? to a Land they know not?

And to put it out of Doubt, the very Gospel tells us, that

that *After* his carrying into Captivity; He begat *Zalathiel*; in the 1st Chron. 3. *Shealtiel*; that is, *I Sought God*; the ſon of *Jehojachin Aſſir*, or *Bound*. As Pſal. 146. *The Lord Raiſeth them that are bowed Down*; He *openeth the blind Eyes* [as Chriſt was ſent for theſe ends, and] He *looſeth the Priſoners*; *Aſſyrim*: and ſo Here, *Aſſyr*, the Priſoner. And his Name was *Jehojachin*, the Lord will Eſtabliſh: both *Jachim*, He will Raiſe; and *Jachin*, He will Eſtabliſh. And ſo, we have *Jachin* a Prince, as before, *Jachin* a Prieſt. Two Witneſſes. *Jeſhuah*, ſalvation, or *Jeſus*, the ſon of *Jozedek* the Lords Juſtice; ſo near akin to *Jachin* the Prieſt: and *Zerubbabel*, the ſtranger or Fan of *Babel*; from *Jachin* the Prince alſo: but in Bonds, *Aſſyr*; he Bowed and beſought the Lord it ſeems (as may be ſweetly promiſed in *Jeremy* 22. 22. Compared with *Ezek.* 16, and 37.) and ſo was freed alſo from his Bonds, & ſet above, *All* the Princes with him. *So* gracious is God, in afflicting us; as we ſaw before in *Menaſſeh*, and many others.

So he calls this ſon of his bonds, (as *Pauls Oneſimus*, alluding alſo to That, Is *Jechoniah* a Veſſel of no profit?) *Shealtiel*, I ſought God. As alluding alſo to *Saul* (as if He, were Here, come up again:) who Dyed, as we read, 1 *Chron.* 10. becauſe he would not *ſeek God*, but *Ob*, or the Devil; *Liſheol*: *As* alluding to His Name alſo, as we ſaw before.

And that God heard Him alſo, may be Hinted, in His Sons *Hoſama*; which is, *He was* Heard; and *Pedaiah*, the Lord Redeemed. Who begot *Shimei* (that Curſed *David?*) and *Zerubbabel*, and *Shelomith*; as we ſaw before on the *Canticles*. By which (and other things,) we may ſee, *Solomon* had alſo a Prophetick ſpirit, when he cryed, *Return*, Return, *O Shulomith*; Return, Return: And That of *Mahanaim* alſo from *Padan*, may allude to *Pedaiah*, Their Redemption. And His Right Hand Pillar, *Jachin*.

Yea, and what, If his 400 Pomgranates, might look Forward alſo, as well as Backward? Seeing from His works finiſhed, There were very few years, if any more, than 400, to this *Jachin*, we are now getting out. And, as we touch'd before in *Jachins Tenth*; So alſo, by Ezra 2. we may

ſee,

ſee, there returned but a *Tenth*, and ſcarce a *Tenth*, of thoſe that came from *Ægypt*. Whence were above 600000: and Here not 60000 (12 years old, as in *Eſdras*:) Though He reckons the very Servants, and Handmaids alſo (not a Pin, muſt be loſt, of the whole Tabernacle:) and the Veſſels, in full tale: Yea, and the very Camels, Mules, Horſes, Aſſes (and the very *Hairs of your Head*) are All *Numbred*. As remembring, that we ſaw before, in the 4th Command: *Thy Servant, and thy Handmaid*; Yea, and the *Son of thy Handmaid* (often urged by *David*) Thine *Iſhmael*: Thy Aſs, and thy Ox, muſt Reſt, and be refreſhed alſo, or New *Souled*.

All their Sons, and all the Congregation, were but 360 (as Dayes in their Year: and 12 years old, as Hours in the Day:) above 42000. As alluding to their 42 Manſions in the Wilderneſs, as 42 Months in the Revelation: and 42 Children, by *Eliſhas Bears*. To which, God may allude, in that of *Hoſeah*, *I am God, and not a Bear* (or בעיר) to devour you. Yea, I will give you 42000 from *Babylon*, for thoſe 42 Children devoured; and the *Tears* alſo, or *Women*, Eaten by the *Cankers*, and the *Locuſts* (that had Hair as *Women*:) in the Prophet *Joel*, and the *Revelation*.

Being returned to *Jeruſalem*, with 12 Elders (*Neh.* 7. 7.) as the 12 Hours of Day: and *Adonikam* alſo, (My Lord Riſeth, or Commeth,) with 666 Sons, as *Ezra* 2. 13. They ſet up the Altar in fear, 3. 3. and Offered the Daily *Tamid*, &c. From the Firſt Day of the 7th Month (the Great Month we ſeek;) and kept the Tabernacle Feaſt; before the Temple Founded in the 2d Month (as *Solomons*;) in the 2d Year, as *Moſes* Tabernacle Raiſed, *Ex.* 40. And Then, they ſung, and ſounded Trumpets with great Praiſes; but others wept: and yet God Accepted Both (though there is a way He beſt accepteth, and That he will teach the Humble:) As in our Bodies, Hot and Cold, Dry and Moiſt, Up and Down, Draw in, and Thruſt out; Yet All good Harmony. So, in *Iſrael*; So, in the Body of Chriſt. Even After *Babylon* alſo. Some Weep and Pray, when others Sing Praiſe (and with, Muſick alſo:) and yet Both I hope, for a good End, and from a good Heart; and

and God accepteth our calling him Father: *As* a Childe calling *Dappo*; Though we know not why, the Childe ſo calleth Him; or whom it meaneth, by its words perhaps, but by its ſigns, and looks, or ſighing; ſomwhat elſe. O, the Heart, and Kindeneſs of God our Father! Do but go forward; or if you cannot go forward, Do but ſtand ſtill quietly, *and you ſhall ſee the ſalvation of God.* O, the Heart of God, which cannot be ſeen! but you ſhall ſee, the Face of God. But, *Do not fall out*, by the way: *Nor be Afraid, with any Amazement. Love, will caſt out Fear.*

And *Ezra* called them; Even *All* His Company, to *Ahava* [How near to *Love* in Hebrew?] There they Faſt and Pray, and ſeek a way, for Themſelves, and for their Little Ones: For, he was aſhamed to ask of the King, becauſe he had ſpoken, ſaying, *The Hand of our God, is on All for Good, that Seek him*, [*Davids* dying words to *Solomon*] *but his Power, and Wrath, on All that forſake him.*

We are now come to one of the hardeſt Knots of Time; *Daniels* Weeks. And though it may not be ſo eaſie to fix Their beginning, Or their End, as it is, their Number, of 490 [that is 7 times 70] years: Yet for an Eſſay, as God ſhall enable us.

Eſay ſaith of *Cyrus*, *He* is my Shepherd, and ſhall perform, *All my Pleaſure!* Saying to *Ieruſalem*, Thou ſhalt be *Built*! and to the Temple, *Thy Foundations* [only,] *ſhall be laid.* And in 45. *He ſhall Build My City, and let go My Captives.* And *Ezra* 4. 12. Be it known unto the King, that the Iewes are come from Thee to Ieruſalem, *Building the Rebellious City*, &c. And the King returned, *Cauſe the men to ceaſe, from Building the City*; Or, that it be no more *Built*, till farther Order. So the work ceaſed, till the 2d of *Darius*. Then ſtood up *Haggai*, ſaying, Is it time for you to dwell in *Cieled Houſes*, *and This Houſe lie waſte?* And again, Verſe 9. *Ye run, every man, unto his own Houſe.* This was the Firſt of the 6th Month; and Then, They came, and wrought, in the 24th of that Month; but ſo ſlowly; that he ſpake again, on the 21ſt of the Seventh Monrh, the Laſt and Great Day of Tabernacles; and again on the 24th of the 9th Month: *And now I pray conſi-*

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der, from this Day and Upward, from before ẏ Stone was laid upon a Stone, in the Temple of the Lord: But consider now from This Day, and Upward, from the 24th of the 9th Month, from the Day the Foundation of the Lords Temple was Laid. &c.

By which it seems plain enough, that They had leave to build the City, and had Will enough to Build it, and to *Ciel their own Houses*, rather, and much sooner, than the Lords. Which by *Esayes* words, was onely to be *Founded* by *Cyrus*; when *Jerusalem* should be Built. And so *Ezra* found it, plain enough; and *Nehemiah* was told indeed, that the Remnant of the Captivity, were in great affliction and Reproach; and that the *Wall of Jerusalem was broken down, and the Gates burnt with Fire.* Which yet may seem some Later matter, then That Sack, in *Zedekiah*; which sure was known enough to *Nehemiah*, That he needed not be told of That. But now, he heard some late, or New affliction, and Reproach, upon the Remnant, that had built the City, up again, after their Return. And when Himself came up, He did but onely *Repair the Walls*, and *set up the Gates.* And There also the men of *Iericho*, repaired next to the Very High Priest. Of so great repute was *Iericho* (the cursed City;) even in Those dayes, and Returning from *Babylon* also: being as the Iewes say, the 2d to *Jerusalem.* Or as the *Moon* (as it soundeth) to the *Sun.* Yea, some observe, that in the very *Hebrew* Letters of *Jerusalem*, there only wanteth ה, of All in *Iericho*, and *Salem*, its first Name.

It may not, therefore, be said, but That *Cyrus* also, gave forth a *Word, to Return, and Build Jerusalem*; as we read in *Daniels* Weeks. Which were given out to Him, in the very first Year of *Darius the Mede*; which seemeth also the First of *Cyrus the Persian* (though not in *Babylon*:) and at the very beginning of his Prayer, *the Word went out*: as the Angel tells him, Verse 23. with the very same Phrase, in the 25th, *From the Going forth of the Word, to Return and Build Jerusalem.*

But the Phrase *Motsa*, doth not onely note the first *Going out*, of a Word or Thing, but a *Continued Motion*; and go-

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ing on, or growing up, or constant flowing; As, in a *Spring of Water*, Esay 58. the *growing up of the Grass*, Job 38. Or a *Mine* of silver, or other Mettal, *Job* 27. Or Sun-Rising, and going forward, *Psal.* 19. Or the East it self, *Psal.* 75. And, *His going, is prepared, as the Morning*; (we found in *Hoseah*:) And his *Goings forth, from Eternity, the Dayes of Old*, in *Micha*. Where we shall read, the same Phrase; and in many other places. So that Here, also, in *Daniel*, we may not tye it up to the *First word* of *Cyrus*, (or any other) to return or build: but to the *Whole Matter* (as *Dabar* signifies, as well as a *Word*, or Command:) or full Process, and Progress of That Business; with All its full *Execution* (which is *Motsa* also;) the End, Issue, or finishing of a Matter, as well as its first going out.

So that if the Word, or Command of *Cyrus*, were in Doing, or delaying, very many Years; yet it was still so going forth, and going up, as the Sun from East to West. And so *Cyrus* may signifie in the Persian: or in Hebrew also; being a *Vessel of Fire*, as the Sun is, or at least seemeth. And there is a famous Record of *Cyrus* seeing the Sun at his Beds Feet (as *Joseph*, and others perhaps, have seen it, as Bowing or coming towards:) And his Catching at it Thrice, was Thrice 10 Years they said, of his Reign. And the *Sun* also, was the Persian Armes or God.

And the Prophet brings him up, from the East, like the Suns Rayes upon the Temple, and *Jerusalem*. And though, the Sun stood still, for one whole Day, in *Josuah*; and went backward in *Hezekiah*; (So, that some that had fixed *Nabonasses Era*, in *Babylon*, came to enquire of *That Wonder*, 2 *Chron.* 32. 31.) yet it went forward again, and got ground perhaps, by staying: So did *Cyrus* also; For *Darius* did but Build, on *Cyrus* Foundation, and the Decree of *Cyrus*. So, that it may be said, of Him, as of *Zerubbabel*, *His Hand began, and His Hand finished. And I will make thee a signet on my Hand also; for I have Chosen thee*: As I threatned to Cast off thy Grand-Father; Though, *a signet on my Right Hand*.

How long this City, or this Temple should be in Building, by That Decree; may be very hard to determine,

from the Scripture: which yet, muſt determine All great matters of Faith and Doctrine, and other things alſo, of great moment; before we can much reſt, and be confident in them. Which is One, of many things, I ſo much love, in the *Chain of Scripture Chronology*, by T. A. So induſtrious in clearing Scripture. which I am loath to leave, in This, or any thing elſe; in which we differ.

But for This alſo by Scripture. That *Iſrael*, and *Judah*, (thoſe two *Witneſſes*,) were now ſlain; or lay, as Dead, in That Captivity; and that *Judah* returned, but in Childebed; and newly Delivered: Is ſo clear, from *Mich.* 4.10. that it needeth little other proof. And but of a *Daughter*, *the Daughter of Zion*; For, the *Man-childe*, was not yet Born; Though, *before ſhe Travelled*, her laſt *Throwes*; *ſhe muſt bring forth a Man-childe alſo*. As ſome of the Jewes cite, for the *Meſſiah* to be *born before* Their laſt Sack of *Jeruſalem*; though He lie hid, they ſay, in *Rome*; or other place.

Now, when a Woman was delivered of a Daughter (as Here; where God, by *Cyrus*, delivered this Jewiſh Church, or woman:) ſhe muſt ſtay, 80 Dayes, before ſhe may eat the Holy things; or come into the Sanctuary: as we ſaw before. And that the longeſt Hiding of the *Moon*, is about 80 Hours, or at moſt 84; which is 3 Dayes and Half: when ſloweſt motion: Or elſe, much ſhorter; but 40, or 42. As a Womans Daies alſo, for a Man-childe.

But That alſo by degrees, of 7, and 33 Daies, for a *Son* (as 7, and 33 Hours in the *Moon*) and 14, and 66, for a Daughter: which is now, our Caſe in Hand. And ſo, from *Cyrus* Decree, to the Temple finiſhed, in *Darius Hyſtaſp*: were at leaſt 14 Years. Firſt, 11, anſwering to the 11 firſt of the Captivity, from *Jehojachim*, wch was *Daniels*; or *Jehojachin*, *Ezekiels*; to *Zedekiahs* laſt, or 11 Year. And ſo many there were from *Cyrus* Decree; to the 2d of *Darius*.

As the Utmoſt Court of All Iſrael, about the Temple, which they called *Chell*, or *Hell*, was 11 Cubits Broad: and Then, 5 ſteps more (of 5 half Cubits; as the Woman came not up, till the Morning after the 14th Day:) into the *Womens Court*; as they called it, in the 2d Temple: which we are now going here to Build, in its Times and Seaſons.

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So, it was not finiſhed till the 6th Year of *Darius*, Ezra 6. 15. And there may be ſomwhat ſaid, to End the 14 Years, ſooner alſo: and yet So, that there may be 14 Years from *Cyrus* Firſt, to *Darius* 2d. But However; from the firſt 14 Years, after *Cyrus Decree*, the next 66, will reach to *Artaxerxes*, ſending *Ezra*, or *Nehemiah*. *Darius* Reigned 34, as ſome, but 36, as others; and *Xerxes* 21. *Artabanus*, not a Year. And the next, *Artaxerxes*, in whoſe 7th *Ezra*, and 20th *Nehemiah*, went to *Jeruſalem*: with thoſe gracious Decrees we finde in them.

And from the 7th of *Artaxerxes*, to our Saviours death, there were very near 490 Years. So that *Ezra*, might well live, within 400 Years of Chriſt: as we read in 2d *Eſdras*, 7. And if *Daniels* Half Week be, as ſome believe, to reach 3 Years and Half, below his Death: As its firſt Half, from his Baptiſm, to his Death; yet, it may very well anſwer to the Temple finiſhed, in 3 Years and an Half, after the 2d of *Darius*: Although *Scaliger*, *Calviſius*, *Helvicus*, and other Great men, begin the Weeks, or 490 Years, from the 2d of *Darius Nothus*. Whence alſo, to the Roman Sack of *Jeruſalem*, there may be very near 490 Years; if they were to end with the City, and not with our Saviour; which I think more agreeable to Scripture and Reaſon, in many things, beſides the Age of *Ezra*, *Joſuah*, *Zerubbabel*; with All that ſaw Both Temples: as we ſee in *Ezra* 3. 12.

And beſides All for This before; and the great Harmonies between the Times in the Law, and the Goſpel alſo; with the Temples, and the Cities: It may be remembred, that we found the Day of *Pentecoſt*, to begin, juſt from 1536 Hours of the Year. For, 333, brought us, to the Evening *Minha*, of the 14th Day of the Month; or Evening of the *Paſſover*: Which ended juſt in 336 Hours. 50 Dayes more, make up juſt 1200 Hours; coming to the Day of *Firſt-fruits*, or *Pentecoſt*: 50 Daies from the *Sickle* (as we ſaw before:) and Therefore, it began juſt in 1536 Hour of the Year; which as we ſaw before, was to be Reckoned from their coming out of *Ægypt*.

Whence, 480, brought us to *Solomons* Temple; 36 more to *Solomons* Death: and 390 more to the Cityes End and

Temples. If we There begin the 70 Years Captivity; and Then add the 14, and 66, and 490, we laſt ſpake of, They make 1546. But beginning the Captivity Ten full Years before the End of the City and Temple, as before; we have than but juſt 1536: which is the very laſt Hour, before the Day of *Pentecoſt*: and ſo, thoſe Years bring us juſt to the great *Pentecoſt* in the 2d of *Acts*, being the ſame Year of our Saviours Death and Reſurrection, and Aſcention alſo. So that, In This One Year, were All things fulfilled, that were before That *Pentecoſt*; from which, we are to Reckon, to the Feaſt of Tabernacles.

And if Any yet, will bring the Captivity; or the 2d Temple, any lower; or begin *Daniels Weeks*, at *Nehemiahs* going in the 20th Year, rather than *Ezraes*, in the 7th; There may yet be greater Harmony. For, although the 50th Day, or *Pentecoſt*, began from 1536 hours of the Year; Yet the Sun of that Day, roſe not till 12 Hours after, As *Nehemiah*, came up 12 Years, after *Ezra*. This, was an *Helper*; as our *Saviour*; but *Nehemiah*, the *Lords Comforter*; as the Holy Ghoſt, coming in the Morning of the Day of *Pentecoſt*.

And there may be yet, ſomwhat more in it, to be cleared alſo, from the Scripture Numbers, or Meaſures of This Temple, and its Courts; which we ſhal therefore yet, a little more conſider, with *Herods* alſo; as we did, that of *Solomon*.

However it was, in His firſt Temple, It is clear enough, there was at the Second, from *Babylon*, an *Hill*, an *Hell*, an *Help*, before the *Altar*, *Porch*, and *Houſe*, or *Holy*, and *Moſt Holy* Place, or *Oracle*. Which had All, their ſeveral Meaſures, and Degrees of Holineſs; to which God himſelf ſeemeth to allude in divers Places: As in that; *I wil bring them to my Holy Mountain*: and Then, *I will make them joyful in my Houſe of Prayer*. And, *I will accept them on my Holy Altar*. And, *Send thee help, out of the Holy Place*. And, *An Houſe of Prayer to All Gentiles*, &c.

The Walled *Hill*, a ſquare of 2000 Cubits: the Diſtance of the Camp, from the Ark; *Ioſ.* 3. 4. and a Sabbath Daies journey, as we may learn from the old Chalde Paraphraſe on *Ruth*. Each ſide being 500, may be compared with

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Ezekiels Sanctuary, 500 long, and 500 broad (as the Suburbs, 50 Cubits about:) Taken out of 25000. Chap. 45. As 42, ſpeaketh of 500 Reeds. I need not add, the Cubit was 2 Spans, or 6 Taps, of 24 Digits, as Hours in a Day.

The Wall was generally 24, or 25 Cubits High: and the *Gates* 30. 15 Broad (but the Doors 20, 10:) Onely That at the *Eaſt*, was lower than the Reſt, by 4 Cubits: That the Prieſt, might look over it, from *Olivet*, at the Red Cowes *A*ſhes; or other Reaſons before.

The Eaſt Gate, in memorial of their Captivity, and Deliverance at *Shuſhan*, in *Eſter* 3 had the Name and form of the City *Shuſhan*: by command ſome ſay, from the Perſian King at *Shuſhan*, the Royal City, for about 34 Years, after This 2d Temple was Built. Which yet, was a more lovely, or Holy Proſpect, than *Solomons* Houſe for *Chemoſh*, and *Molech*, in *Tophet*, on the Right Hand alſo, from This Gate, to *Olivet*. But the whole Valley of the Dead bodies, and of the *A*ſhes (in *Tophet*, and *Gehinnon* it ſelf) muſt come in, to be Holy, as *Jeruſalem*; *A* Gracious Promiſe in *Jeremy*, 31.

The Gatehouſe 12 Cubits: *As Ezekiels* alſo; a Reed of 6 Cubits without, and 6 within the Gate: in the 6th of the 40th Chap. *A*nd now we are come, to That, which (in our Saviours time alſo,) was called *Solomons Porch*: We found it Square; 400 Cubits: every ſide a Double Walk, of 30 Cubits Broad, and covered: with 3 Rows of white Marble Pillars, of 24 Cubits. And the South, or Right Hand walk, was Treble, with 4 Rows of Pillers: which *Joſephus* calleth the *Royal Stoe*, or ſtatelieſt Walk, the Sun yet ever ſaw. Round about This Square, were Benches (againſt the Wall;) which the Jews call, as the Engliſh, *Seats*, or *Stayes*, סבי. All This Hill, or Mountain of the Houſe, they called alſo the Firſt Temple; or the Outer Temple (where our Saviour found the ſellers of Doves, or other things:) and Court of the *Gentile*.

From This Hill, They came into *Hell*, or חל: for ſo they called the next Partition, of 11 Cubits broad: though ſome make it but 10; (and the Porch 11:) But All agree, behinde the Temple, on the Weſt, there were 11 Cubits: however you will call them.

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The Wall about This Hell, they called *Sorg*, or *Surge*, or *Scurge*: a common Wall, was *Home*. To this, they went up, by 14 ſteps, as *Joſephus*; or 12, as the Talmud: Half Cubits. At every Gate (againſt the other Gates,) were Pillars, bidding ſtrangers keep their diſtance, at their Peril: As if Hell, were onely for *Children of the Kingdom*. Yet it had but low Walls of 3 Cubits; with *Latices*, for Children alſo, to look thorow. As the *Canticles*: He *looked through the Latteſs, from behinde Our Wall*, and cryed, *O my Dove, that art in the Clefts of That* Rock; *and in the ſecret of thoſe Stairs*.

And 5 ſteps more, led out of *Hell*, to the firſt *Help*; or the *New Court*, of which before. The *Outer Court*, in *Ezekiel* 46. *In either corner a little Court*, of 40 Cubits long (from Eaſt to Weſt) and 30 broad. The *Northeaſt*, or Left Hand, was for *Prieſts with blemiſhes*; who were yet clothed in *White* (while others in *Black*; not of the Right Line:) and wormed the wood, their brethren kindled: and for That, might eat, the Holy things, with their Faireſt, Wholeſt Brother.

The *Northweſt*, for the *Leapers* Shaving, and Bathing; till he might be preſented, in the next Gate, leading to *Iſraels* Court, and the Prieſts. The *Southweſt*, for Wine, and Oyl, at *Minha*. And the *Southeaſt* for the *Nazarite*, who might ſhave his Hair in any place, (as *Paul* at *Cenchrea*;) but muſt Burn it Here, under the Boylers of *Salems* (as before, upon *Ezek.* 46:) Except his Vow were not out: and then, it came not Hither, though he might ſhave it every 30 Daies: As *Abſalon*, did once a year; although they call him a *Sampſon Nazarite*; which in This, of not ſhaving, was more than a *Perpetual Nazarite*.

This was the Womens Court: (who yet might go, with a Sacrifice, into the Inward Court of *Iſrael*:) A perfect ſquare of 135 Cubits, euery way. Here was the great Meeting (where alſo, the King, or chief Magiſtrate, read the Law, as commanded, *Deut.* 31. 10.) with Dancing alſo, at the Tabernacles, both of men and women; Till ſome lightneſs ocaſioned *Galleries* (on all ſides, but the Eaſt; which was next the Temple:) And in Theſe, the wo-

women, were above the men: Which is the Jewes cuſtom, in their Synagogues, where the women ſate apart; but looked down through *Latteſes*.

Here were the 12 *Korban* Cheſts: 11 for free-Will Offerings, and others: But the 12th for the yearly Tribute, or half Shekle; which begat the Money-changers (which our Saviour overturned!) and their Gain was a 12th alſo. Some add a 13th Cheſt, for the Laſt Years Dutyes. There were *Korban* Chambers alſo, in divers places, and for *Silent Righteouſneſs*; or ſuch as was not Seen, but Done, for maintenance of Poor, &c. To which *Matth.* 6. 1. may allude.

Here it was, our Saviour Sate, and ſaw the Widows *Mites*: For, in the Court of *Iſrael*, none might *Sit*, but Kings, of *Davids* Houſe. As is rightly obſerved by Doctor *Lightfoot*, in his Learned, and Excellent Diſcourſes, on This, and many other ſubjects. And with Him, a *Mite* weighed Half a Barley-corn; the ſame with a *Perut* (of which before:) and 8 *Peruts*, made their *Iſſar*; two *Iſſars* a *Pond*: two *Ponds* a *Gerah* (16 Barley-corns:) 6 of Thoſe, made their *Penny*; 24 their *Shilling*, סלע: And to This, at length, they brought their *Shekle*: which yet God fixed, at 20 *Gerahs*, in *Moſes* and *Ezekiel*, ſeveral Times.

From the *Womens Court*, 15 ſteps in a Semicircle; For the 15. *Pſalms* of *Degrees* (ſung Here, in the great Feaſt of Tabernacles) bring us up, to the *Middle Gate*, with other Names, but commonly *Nicanor*; a devout Iew; or the firſt *Syrian* King, their great Friend; or an Enemy; ſlain at That Gate, as ſome; or near *Jeruſalem*, as others, and 1 *Machab.* 7. In This Gate, the Women were Purified (with Lepers alſo:) and Here they drank the Bitter water: and did All, required of *Iſrael, before the Lord*. For Here, the Prieſts might ſtand, in their own Court, and reach, to the *Leapers Thumbs and Toes*; and Thoſe, that might not yet enter the Court of *Iſrael*: within This Gate: which, as themſelves confeſs, opened of it ſelf (though others ſpeak it, of the Womens Gate, of *Corinthian* Braſs;) 40 Years, before the Temple was burnt by the *Romans*. As, to let out, the Divine Preſence (or his ſervice) which

Had

had 10 Flittings, they ſay, from one place to another; as their *Sanedrin* alſo, from that 40th year, had 10 ſeveral places, or changes: and from Theſe 40 Years alſo, the Skarlet Threed (of which before) never turned White, on the Scape-Goat; which themſelves owned, for a ſad Omen, that their ſins were not forgiven.

Their Higheſt *Sanedrin* (in *Gazit*, over *Hell*, but joyning to the ſouth of this court) were choſen from the *Sanedrins* of 23, (which were onely in Towns of 120 perſons of quality, fit for Magiſtrates: as Thoſe of 3, were for 10 ſuch; as we ſaw before:) whereof, the Loweſt 23, for *Jeruſalem*, ſate in the Gate *Shuſhan*; and the Higher, in This Gate of *Nicanor*. Unto which, they brought Appeals from That of *Shuſhan* (as from All Lower courts, to *Shuſhan*:) and, Here not Determined, They went to the Higheſt *Sanhedrin* in *Gazit*: Where yet, none might ſit, that were very Old (leaſt too Moroſe;) or had No children: For, they thought a Man could hardly be meek enough, to be a Judge, in ſuch a court; till himſelf had *Children*. Pſalm 103. 13.

The Length of this court from *Eaſt* to *Weſt*, was 187 cubits (and its breadth, as the Womens, juſt 135:) equally parted by 3 Gates (as *Joſephus*; and the *New Jeruſalem* had 3 Gates on a ſide) at the *ſouth*, and *North*; but *Nicanor* onely at the *Eaſt*; and None at the *Weſt*: as we ſaw before. One of the *South* Gates, was called the *Water-gate* (as *Ezekiels Waters* alſo flowed from the *Right Hand, or South* of the Altar: in *Benjamin*; the Higheſt of That Land they ſay: whoſe Borders ever *Go up*, in *Joſuah*; never *Down*.) and an other was the Gate of the *Firſtlings*, which may be of uſe ere long, to determine its Place, and Times alſo; as God ſhall direct us.

The 11 Outermoſt Cubits of This Inward court, were Rayled in, for the clean men of *Iſrael*: Level with the Gate *Nicanor*. The 11, next (going up, by one cubit, and 2 half cubits:) where the Levites ſtood ſinging, (in their VVainſcot *Ducar*, on the Higheſt ſteps;) were for the Prieſts: who had no Bar, from the Altar, but a Row of Pillars; Supporting the covering.

Moſes

Moſes Altar, of *Sittim*-wood, and its Plates and Grate of Braſs; 3 Cubits High, and 5 ſquare. *Solomons* Brazen Altar 20 ſquare, and 10 High. *Ezekiels* 12 by 12. Which yet they interpret, a ſquare of 24. As 12 from the middle, to either ſide. And ſo, the Altar of the 2d Temple was: Yet ſo, that its bottom (of a Cubit hight and bredth) was a ſquare of 32 Cubits. Onely they cut off the *Southeaſt* Corner, that All of it might be in *Benjamin*; who was to be the Ravening *Wolf*, on the *Lambs*: But in the *Morning*, *to devour the Prey*; and in the *Evening*, *to Divide the ſpoil*: As we ſaw before, in the Morning *Seeking*, and the Evenings *Finding*. As *Joh* alſo; *In the morning*, *Thou wilt Seek me*, (O, but Do it Heartily:) And in *Hoſeah*, *They will ſeek me in the Morning*.

From a Cubit Height (where each ſide was 32) it Roſe Up to 5 Cubits, at 30 Bredth: One more, at 28; (called its *Circuit*:) And One more, at 26, brought up the *Horns*; from a Cubit *Baſe*, to a *Cone*, bending outward at a Cubit Height: and Thence, One Cubit Higher, brought it to 24. and ſo, it was at the Top. Which from the *Circuit* Upward, (being 4 Cubits) was called *Gods Hill*, *on Gods Lion*; Or *Harel* on *Ariel*: as *Ezek.* 43. 15. But they went not up, by thoſe, or any other ſteps, (which was forbidden, even at the firſt giving the Law, in *Exod.* 20:) But by a ſlopeing kinde of *Cauſey*, at the South ſide; which they called by a Phraſe, ſomwhat near the Engliſh *Cabeſh*; but nearer to the Hebrew *Lamb* (and to make *Tame* as a *Lamb*: we ſaw it before:) As if God, would intimate, a *Lamblike* ſpirit, was the beſt way to Tread on a *Lion* (as they called That part of the Altar;) As the 91ſt Pſalm, *Thou ſhalt tread upon the Lion, and the Serpent. The Young Lion, and the Dragon, ſhalt thou Trample under foot. Becauſe he hath ſet his Love upon me, I will deliver him: and I will ſet him on High, becauſe he hath known my Name.* Which I chooſe, for my Portion; rather than the World: and deſire my friends to begg it alſo.

Ezekiels Altar, hath other particulars, which deſerve more notice; as God ſhall give us opportunity. And That alſo, *The whole Mountain, and its limits, round about*, ſhall

be *Moſt Holy*: as we ſaw before in *Jeremiah*, reaching to *Tophet* alſo; or the very *Aſhes*, of the Children, burnt to *Moloch* in *Gehinnon*.

From the *Altar* to the *Porch*, were 22 Cubits (as the Porches Floor, was Higher than the Floor of *Shuſhan* Gate, by 22 Cubits:) that is, Twice 11. And if the Altars *Boſome*, as the Prophet calls it, were Thrice *Eleven*, the Court will be 7 times 11. or 77, to the Porch.

12 Steps, or half cubits high (but whole cubits broad, beſides half paces every 3d ſtep;) Led up the Prieſts; and Down again from Thence, to Bleſs the People, after Incenſe; as we ſaw before. With the *Migrepha*, between the Porch and Altar; with the great Laver alſo (as the Sea of *Sodom* ſtill before the Lord) at the Right Hand, *South-eaſt*: As *Solomons* molten Sea, at the *Southeaſt* corner. Of 3000 *Baths* (or about 24000 Gallons; which we may conſider again:) although 2000, filled it up, to the uſual Cocks, or Pipes; at that diſtance, as might beſt ſuit Their Bathings; which could not be, when the Sea was Full: of 5 cubits Depth. 1 *Kings* 7. 26. 2 *Cron.* 4. 5.

The Porches Gate, was 40 cubits High, and 20 Broad; without a Door; being alwaies Open (as a Type of That within, that muſt be ever Open alſo: As the Gates of New *Jeruſalem*. *Eſay* 60. 11. *Apoc.* 21. 25. The Front was as Gold, to the Eye; with curious work: Full 70 cubits High; and 25 Broad.

The Bredth of This Open Gate, was equal, to the Inward Bredth of the whole Temple, which was 20 Cubits: As before in *Solomons*; which was Double to the Tabernacles Breadth. But the whole Bredth was Treble, to *Solomons* Inward Houſe; and Double to the whole, with All its Side chambers. And its Height, Double alſo, (but in the Porch, which, in *Solomons* alſo, was 120 cubits:) As *Cyrus* commiſſion. *Lay its Foundations ſtrong* (as we ſaw in *Eſay*:) *60 Cubits High, and 60 Cubits Broad.* So that Their weeping, at Theſe, was not for quantities (which Here, were Greater,) but qualities, and loſs of the *Cloud*, and Holy *Fire*, and *Ark*, and *Urim*, and the 5th perhaps yet Greater (though the Jews made it leſs than the Holy Ghoſt;)

Ghoſt;) *The Spirit* of *Prophecy*: hinted they ſay, in ה (which is 5) wanting in אכבר, *I will be glorified*, and will *Take pleaſure in it*. ארצה. *Hag.* 1. 8. Where we may alſo finde the Etymology of *Erets*, as we ſaw before, *Ezek.* 20. 40.

30 ſide-chambers, 6 cubits Broad (and ſo, were the 8 at the Weſt End; but There, the Two Uppermoſt were longer than the other 6:) but 12 long. With 4 *Out-doors*, on either ſide, (between the 5 Chambers, of 5 cubits Height in 3 Stories) with *Enteries*, 7 or 8 cubits broad; and Stairs, to the 2d Story: beſides the great winding ſtair Caſe, at the *North-Eaſt* corner, to the Top of All, and Bothſide Galleries, of 3 cubits, before all the Chambers (but the Weſt End, which had only their Entries and Stairs:) of each ſtory, on either ſide. But the Southſide Galleries, were called The Conduits. As (curiouſly laid) from the Rock *Etam* (or *Nepthoah:*) ſeeming the Higheſt place of that Land, or the World. Whence Water came, to the *Water-gate*; or *Well*, at the Southſide (as *Rivers turn in the South*; and *Ezekiels* waters, in the *South:*) and Thence they came to the Great *Laver*, &c. So that Water could be brought up, for Bathing or other uſes, to the Top of all the Gates and Buildings: Which we may ſhortly underſtand, without much charge and Cruelty to Horſes.

The Length of All the *Porch*, and *Houſe*, and *Oracle*, within, was 70. But the Walls about, made 70 broad; and 100 Long, from *Eaſt to Weſt*: And ſo, the *Porch*, they ſay, from *South to North*, 100 cubits. And the Height of *Herods* Temple, was 100; As the Middle Iſle of a Church; between the Side-chambers. As the Middle walk of this *Royal Stoe*, we ſaw before, was Double to the other two, in Height, of 50 cubits; and above 30 Broad, as both the other Walks, about the Square: Though the Eaſt Only, or Mainly, were called *Solomons Porch*. Of Stones of 20 cubits Long; with Pillars, on Pillars, Arched, with a great Vault under; As the whole way to *Olivet*: That no Grave might defile them, at the Red Cow, or other ocaſions.

And by this Length of all the Temple Courts together, from *Eaſt to Weſt* (as the Daily Courſe of Heaven or Earth, is from *Eaſt to Weſt*: & So they came, into the Temple; & ſo,

from Captivity:) Why may not God shew us, how to measure Times also, of that Temple; and of That to come the *New Jerusalem*; yet more then we now believe: Seeing it is clear, their Cubit was so like a Day (with its 24 Digits:) and by consequence a year also. As we found, Dayes for Years, in divers places, besides the Prophets.

Of *Solomons* 400 *Rimmons*, we have spoken before: and how *Janus*-like they looked Two waies. And if That great *Diatriba Chronologica*, *Johannis Marshami*, doe evince, *Ezekiels* 390 Years, were but the Temples Age, or *Æra*, to His Captivity; Then it should stand, in all, but just 400 Years, to its last in *Zedekiah*: For the 400 Pomgranates; and 400 cubits also; both in *Solomons Porch*, and in every side of His Outer court, about his Temple; as we saw before.

But we are now looking Forward, on the Times following that Temple, and the 70 years captivity, from *Babylon*, or *Shushan*: As we saw the Jewes expres it. And How *Solomon* called his spouse from North to south, and from East to West, in *Shelomith* and *Lebana*, we saw before! We might add *Jonah* (from *Assyria*:) For, so His *Dove* is called: and *Susanna also*: As alluding both to *Susanna*, freed by *Daniel*; and to the Jewes Return from *Shushan*: As they name the first Gate of the Temple.

May I add, that *Jonah* (which we found in *Hoseah* also) is, in Hebrew Letters, but 71, As the very year of their return from That *Assyrian* captivity: Which *Jonah* also might Typifie, as well as our Saviours Rising from the Dead. And *Solomons Jonathi* (*my Jonah, my Dove,*) maketh 476. As there were just so many years before him, from *Ægypt*; and after him, to Their Return from *Babylon*: and Building This 2d Temple in *Darius Hystasp*. Or from the End of his Buildings, to their First Return, in the 1st of *Cyrus*. And if we look Forward, there may be just 476 Years, from the City finished, in *Nehemiah*, to our saviours Death, or Baptism. As 490 from *Ezras* Coming, to his Death. And if *Xerxes* should prove to be Queen *Esters* Husband, as so many thought; there may be Thence, 476 Years, to our saviours Birth.

And

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And for That, of *Eſter* alſo; and *ſuſanna*, at *Shuſhan*; there may be a miſtery in it, as the very Name imports, from *Satar*, to Hide; Whence *Niſter*, *Miſter*, *Miſtreſs*, *Eſter*, As we ſaw before. And *Solomons* ſpouſe is alſo in *Eſter*, or in *Seter*, *the ſecret place*: ſo near 666, the Number of Years between the two great Sacks of *Jeruſalem*. And the Hebrew letters of *Suſanna* (as in the *Canticles* alſo) make up the very ſame Number that is in *Eſter*; ſo near the Engliſh *Eaſter*, or our Saviours Paſſover, which did fulfil ſo many great Myſteries.

But we may have clearer Arguments: Yea, and it may be, from the Temple Meaſures alſo. The Outer court of the Hill, was 500 cubits ſquare; and ſo we may begin at any Gate. As that of *Huldah*, So they called it: as remembring the Propheteſs (in good *Joſiahs* Time, ſo near the Captivity:) who alſo was Buried in *Jeruſalem*: as never Any, but the Houſe of *David*. And it may be, from חלד, which we ſaw before, for Time, or Age of the World: and a very learned man readeth חול רא, As if, *Neither Common*, and *and now Holy Ground* begins.

But we ſhall rather begin from *Shuſhan*; an Emblem of the Royal City of the Perſian Prince that freed them: whoſe Pedigree, may be cleared, from *Æſchilus*, the Poet of thoſe Times.

From *Shuſhan*, to *Coponius*, the oppoſite Gate, 500 Cubits: As there were juſt 500 Years, between *Herod* and *Cyrus*, ending their Captivity, at *Babylon*, by *Tygris*, Diſtant from His *Shuſhan*, juſt 210 Furlongs (in *Herod*: *with Diod*:) As This was juſt 210 Years, from the Babylonian Era, of *Nabonaſſar*; or it may be *Salmanaſſar*, who Sacked *Samaria*, as another had done *Galilee* (which was Then made *Gentile*, or *of the Gentiles*;) much about 210 Years, before This of *Cyrus* Taking *Babylon*. As it was alſo taken by *Alexander*, much about 210 Years, after this of *Cyrus*: which was juſt 500 Years before the year, in which *Herod* took *Jeruſalem*; when *Canidius Gallus* was *Conſul* with *Agrippa*: In Olympic, 740, and of *Rome*, 716. And of *Nabonaſſar*, 711. & 276 from *Seleucus Nicanor* in *Babylon*, of wch the *Maccabes*: and from Their Rule, upon *Nicanor* ſlain, after *Epiphanes*.

nes, cxi, the Measuring Line, of which before: and This being out, The *Scepter departed*, as a sign of *Shilo's Coming*: Gen. 49.

And though the length of the Outer Court, between *Shushan* and *Coponius*, were but 500 Cubits; As 500 Years from its first founding, to *Herods* Taking *Jerusalem*; Yet if we measure all the steps to the *Porch* Floor, 22 Cubits Higher that *Shushan*, as we saw before: We may come to the very Year of this in *Herod*. Who having lost his great *Mark Antony* (whose Name remained in *Antonia*, the great Tower at the Temples *North-west*) from the great Battel at *Actium*, he was now to make new Friends with *Augustus*; to whom he consecrated his New *Samaria*, by the name of *Sebaste*, or *Augusta*, about his 14th year; and Then begins his great *Cesarea*, in his 16th Year; and in his 17th meets *Augustus* coming to those parts: And that the Jews might tell no Tales, or to atone the blood of their Great *Sanedrin*, whom he had slain, All but the President *Hillel*, and Vice-President *Shammai* (the onely man that plainly Voted against him before he was King, for killing *Ezekias*, &c.) He promiseth to build the Temple New; and so he did, in 7 or 8 years space (as many years, before our Saviours Birth;) and so we come to *Coponius*: who was General of the Horse, when *Cyrenius* was Governour of *Syria* (as we may learn from *Josephus*;) and afterwards, *Coponius* was also Governour of *Judea*, in our Saviours Time. And the Gate *Coponius* stood in the place of *Solomons* Causey, or *Shalleketh*, as a Pledge of that Gracious Promise, *Esay* 6.13. to be still fulfilled to them.

Entering *Shushan*, the first 14 Cubits, through the Gate and Pillars (as the first 14 Dayes, of the first Month, to the Passover; or 2d Sabbath; and the first 14 Dayes, of a Woman in Childe-bed, of a Daughter; as the Jewish Church was now Delivered of the *Daughter of Sion*;) Brought them to *Solomons Porch*: And so, the first 14 years from *Shushan*, brought up the Prophets *Haggai and Zechary*; with a Decree, ere long, from *Darius Hystasp*: to build the Temple on *Cyrus* Words; but *Solomons* Works: as we may finde in *Josephus* (adding the *City* also, to *Cyrus* Graunt, though

Ezra

Ezra ſpeak but of the *Temple*;) Telling us alſo, that This Eaſt ſide (repaired after by *Agrippa*) was 400 Cubits Long, of fair white Stones, of 20 Cubits Long, and 6 Broad (or High) of *Solomons Work*; and Thence called *Solomons Porch*: and *Shuſhan* the Kings Gate. Though the Jewes ſay, Both were Helped by *Ezekiels* Meaſures, which they Both, followed, as much as they could.

And for the diſtance of Theſe Courts, we may conſider that the Royal Galleries Walks, were above 60 Cubits Broad, with their Pillars. And although That South *Piazzo*, were Broader than the Reſt, yet to make up good Proportions, between the outer Square of 500, and the Courts within This; whoſe very Area made 333 Cubits (as we ſaw before) beſides their Walls: we need not doubt Their Truth, who limit the ſpace, between theſe Courts, by 66 Cubits.

And 66 Hours (beſides all we ſaw before in the Courſe of the *Moon*;) bring us to the *Noon* of the 3d Day (as we are going to the 3d Wall:) and added, to the 14 before, they want but 4, of 84, the great Number we ſaw, of 3 Dayes and Half; for Hiding of the Witneſſes: As the *Sun and Moon*, did not appear, till 3 Dayes and an Half, after the Creation; the 84th Hour, or Morning of the 4th Day. And 84 Dayes, make up juſt 3 Months, or 12 whole Weeks.

And when the Womans firſt 14 Dayes were over, for her Daughter; yet, ſhe muſt tarry, 66 more; before ſhe might come out, (of the *Gentile*, or Unclean Court) to Any Holy Place of *Iſrael*. As, for a Manchilde, 40 Dayes; As *Iſraels* 40 years, in the Wilderneſs. (for *Iſrael my ſon, my Firſt born.*) And the very Day of *Pentecoſt*, or *Biccurim*, the *Firſt-fruits* of Holyneſs to God, Cloſed the 65th, and brought in the 66th Day of the Year.

So, the 66th year, after the Temple ſo begun, in *Darius Hyſtaſp*: or 80, from That of *Cyrus*, brings up *Ezra*, in the 7th of *Artaxerxes Long*: As *Joſephus* and ſo many others.

And that there were juſt 490 Years, from This 7th of *Artaxerxes*, to our Saviours Death, is ſo cleared by the Great *Capellus*, and divers others; that *Helvicus* himſelf yeeld-

yeeldeth, they were *præciſe* 490 Years; although he begin them rather, from the next *Darius*, to the Roman sack. which yet is due to the Infinite Wiſdom of God; ſo ordering, that the 70 Weeks, may either End with the Temple (from the 2d of *Darius Noth*:) Or with our Saviour, the True Temple; from the 7th of *Artaxerxes*: where I rather fix; for all the Harmonies, we have, and are to ſee.

And that from *Cyrus* taking *Babylon*, to *Artaxerxes* 7th there were juſt 80 Years, is ſo cleared by the Old *Canon*, and Eclipſes alſo, recorded by divers, of thoſe times; (as we may ſee in *Lanſbergius Uranometry, and Chronology*; with the great *Petavius*, though ſo great an Enemy to *Scaliger*, who muſt not Dye, for all his faults:) that I yet know not what may be ſaid againſt it. The main difference in *Helvicus*, or any I remember, being, in giving *Cyrus* Only 3 years (as *Daniel* nameth 3; and yet, it may be 3 times 3, before *Babylon*:) when as, his very Works and Wars, may ſhew us divers more; as *Lively*, and others Evince, although they had not *Ptolomies Canon*, as now publiſhed; ſuch a Pillar of Times, next the Holy Scripture.

And that *Daniel* alſo might be led to *Ezraes* Times, with *Nehemiah*, I might cite his Naming *Ezra*, in That, ſome read, *They ſhall be Helped with a little Help*: Or *Ezra*. But if That, rather ſpeak of the Times after *Ezra*; yet his very words of *Returning to build Jeruſalem* (*Aſib* and *Taſib*) may be found in *Eliaſib* (God ſhall return) begining to build, or repair the sheep-gate, as his proper cure: Being High Prieſt. *As Jehoiada* the Old Gate; and next, the men of *Gibeon*, curſed *Gibeon*; and of *Miſpa*, to the Throne of the Governour: Which may be more conſidered; with 1000 cubits, between the *Dung-Gate*, built by *Malchiah*, the *Lord the King*, and the *Valley-Gate*, Repaired by *Hannun*, He that is *Gracious*; which may give us the *Site* of *Jeruſalem*, with many other things, of thoſe Times.

And that the Prophet *Jeremy* alſo ſpake of thoſe Times, and of their Returning to Build, is plain, by comparing his words, with the *Dedication* of the Wall; when they ſought for All the Levites, to purifie themſelves and the People, and the Gates, and the Walls alſo (as *Neh.* 12:) when

when All the Princes were upon the Wall, and parted to the *Dung-gate, on the Right Hand*, when *Nehemiah* himſelf (*the Lords Comforter*) went After the other company, that were ſent to the *Left Hand*: when alſo, they came ſing. ing from *Gilgal* (where he *rouled away the ſhame of Iſrael*, by Circumciſing them that were *Baptiſed* already, to *Moſes* alſo, in the *Cloud, and in the Sea*; Through which, *Our Fathers paſſed* (as St *Paul*, to the Gentile *Corinthians*; to be conſidered by them that deny Baptiſm to Children:) and from ſtrong Death (*Azmaveth*) and *Netopheti*; which yet I render not *My Patients in Tophet*, though it be near that found in Hebrew. And the High Prieſt himſelf (*Eliaſib*, God will return,) Sanctifying *Tophet*, or *Gehinnon*, or the Valley of *Dead bodies*; or *Aſhes*; the places in That Prophet named, as we ſaw before; and joyned with the Places named Here; and the Tower of *Hananeel*, which was alſo ſanctified, by this High Prieſt; as we read in *Neh.* 3. to be compared with the 12th: and *Jeremy* 31. Adding alſo, that It ſhould, *no more be plucked up, for ever*: Which we may conſider.

But again to the *Temple-Courts* (which may yet lead us to the City alſo, ere long, I hope; and the *New Jeruſalem*, That perfect *Cube*, As the Moſt Holy Oracle, of which again.) The Suburbs of the Holy Courts were called *Hell* (for ſo, in Proper names, the Engliſh uſe to found the *Hebrew Heth*, by H:) and ſo, חל is *Hel*. As if none could go to *Heaven, but through Hell*; as its *Suburbs*: And as if *Hell*, were onely, or Mainly, for *Iſrael*, or *Children of the Kingdom*: For, None other might go through it, or come into it, but with a Sacrifice, as we touched before.

Yet if any will found it rather by *Chel*, it may ſuit the Engliſh *Kill* and *Kell*, for a Brick-Kill, and a Lime-Kill, and a *Kell* for drying Malt, &c. The Phraſe of חל is never uſed, that I remember, till the *Lamentations*, as we ſaw before: But the Thing is agreed to be, as a *Gulf of Partition, between Iſrael and the Gentiles*; that might onely look through its Grates or *Lattiſſes*; *behinde Our Wall* (as the Spouſe ſpeaketh moſt properly; as being ſo near the *Womens Court*:) Made, or at leaſt Setled, by *Ezra* himſelf:

comming up juſt at the Year, or Cubit, where this Court began. And making it, his great work, to Separate the Jewes from the *Gentiles*, as we ſee, *Ezra* 9. and 10.

And the 2d of *Chronicles*, written by Him, they ſay, or about His Times (as may be clear enough;) giveth the very Name of *Azra*, or *Æzra*, to Theſe Courts; or the *Great Court*, in diſtinction from That of the *Prieſts*, or men of *Iſrael*: which yet, with the lower part of the Altar alſo in *Ezekiel*, is called by the ſame name of *Azra*, or *Æzra*; as we ſaw before, when we called it *Help*; and *ſend thee Help, from his Holy Place*, &c.

Which grew up to *Comfort* alſo, in *Nehemiah* (the Lords Comforter) coming after *Ezra* the Little *Helper*, as the great *Comforter* in the Goſpel, came after our Saviour, the great *Helper*.

Theſe *Subburbs*, and the 5 ſteps, through the next Wall, to the *Womens Court*, as the 12 Years and Half, between *Ezraes* firſt coming, and *Nehemiahs* (for, the Court of the *Gentiles*, was All plain, till they roſe up, into *Chell*, by 14 ſteps; as the 2d *Paſſover*, anſwering to the other 14 Cubits, through the Gate and Pillars of *Shuſhan*, to *Solomons Porch*:) And *Nehemiahs* great work, was to perfect This Separation; and from *Women* alſo; that were left below; while Thoſe of *Iſrael*, that were Purified, came in to This *Ezra*, of the *Womens Court*: after their 80 Dayes, and 12 Hours (of the Night) anſwering the 80 Cubits, and 12 Steps, as before.

And comparing *Ezra and Nehemiah* together, it is clear enough, that their great work, was in This *Womens Court*; where they read the Law (as we found before in *Deut*:) and There, the great *Covenant-makers* (כהרים 670, or 1230,) with the *Oath, and Curſe* alſo, againſt *Unlawful Women* (the proper work of This Court:) and for the *Sabbath Day*, (although the *Covert of the Sabbath*; or to Reſt in, while the King entered to worſhip, or on other ocaſions, was above or before This:) And for the *Chates* or Goats, to make *Atonement for All Iſrael*; and for the *Tenths*, as we ſaw before; with *Firſt-fruits*: and How, the People *ſanctified to Levi*, & *Levi* to *Aarons* Sons: and many other things.

But

But eſpecially the ſolemn Feaſt of Tabernacles; and Palm Branches, with the great *Hoſanna*; Not onely as Types of That great Feaſt of Tabernacles, we are ſeeking, in the Times that are to anſwer Theſe from *Babylon* (the Laſt, and great *Babylon*, in the *Revelation*:) But alſo the Proper work of this *Court of Women*; in which were, the *Pſalms of Degrees*, the *Great Hallel* every day, with Dancings, and other Unexpreſſable Rejoycings, at That great Feaſt of Pouring waters out; as a Pledge of the Holy Ghoſt, to be poured out on Men and Women, Sons and Daughters alſo, (that might not go Higher, than This *Womens Court*, but on ſome ſpecial occation, for their Sacrifice:) As the Latter Rain, in This 7th Month; which yet, was the Firſt, on other account; as we ſaw before, from places of the Law, to be compared with *Joel* 2. 23.

And as That perfect *Cube*, the *Oracle*, might note our Saviours Kingdom, in the Perfect *Cube* of the *New Jeruſalem*, as in *Revelation* 21. 16. So might the Beſt Eſtate below it, be ſhadowed here, in this ſquare Court, of Men and Women together; which was fitteſt for their greateſt Meetings; ſo capacious; being a perfect *Square*, of 135 Cubits.

And as before, we ſaw, the firſt and 2d *Paſſover*, ſhadowed in the firſt and 2d 14 ſteps, or Cubits, diſtinct from the reſt before, or after them; and the *Pentecoſt* alſo, in the 66 cubits; as That bringeth in, the 66th Day of the year; (and then comes up the *Firſt-fruits*, of Holyneſs to God, in the firſt Diſtinction from the *Gentiles*; which they called *Chell*, or *Hell*:) So here, in This ſquare, of 135 Cubits, may be repreſented, thoſe 135 Dayes, from the *Pentecoſt*, to the Great *Hoſanna*, at the Laſt and Great Day, of the Feaſt of Tabernacles.

For, from the *Pentecoſt* (which was ever the 65th Day of the Year, and the *Minha, between the Evenings*, in the Scripture Language, ſhutting up the 65th, and beginning the 66th Day; As 66 Hours, come up to Noon, or the 3d Days Dinner; as 14 Hours, brought up the firſt Days Breakfaſt:)

There were ſtill 113 Days, to the Feaſt of *Trumpets*;

by a conſtant Rule, we ſee, in their *Calendar*, publiſhed by *Munſter*, and others: and then 10 more, brought up the great Day of *Atonement*; and Then 5 Days more, began the Feaſt of Tabernacles; and the 8th Day after, was the great *Hoſanna* (for, they ſang *Hoſanna*, Daily, all the Feaſt, but now 7 times about; as 7 times about *Jericho*:) the laſt and *Great Day of the Feaſt*: of which *John* 7. 37. and *John* 9. 7. ſendeth the Man born blinde, to the Fountain *Siloam*; from which *Well of Salvation* (as *Eſay* 12.) *they Drew Waters, with Joy*; to pour them out, with Singing, and Dancing, with Muſick, all the Night (almoſt,) Except the Nights before any *Sabbath*, in that Feaſt, or the 8th Day, which was, As a *Sabbath*.

We have yet ſaid Little of the great *Releaſe*; the *Solemnity of Releaſe*, as *Moſes* expreſſeth it, Deut. 31. *In the Feaſt of Tabernacles, at the End of every 7th Year.* Which we refer, to our Glances, on the Myſteries of *Eſter*, the Hidden woman (Daughter of *Abihel*, the Father of Hell, and Kill, and Heal, and Hill, and Power alſo: the near Kinſman to *Hiel*, the Living God: and *Mordecay* the Living One, that was Dead, or in Bitterneſs, or ſeeming Rebellion: (of *Shimei*, and *Kiſh*, or *Sheol*, of *Jemini*, &c.) She was married to *Ahaſuerus* (our Brother and Root; who alſo Haſted, but with ſilence, to be Poor, to make us ſure, and Rich, and reign) with All his Provinces, 12 times 10, and 7. As This, was in the 10th, of the 12 Months, of the 7th Year of his Reign: and being Then Married, to his Jewiſh Spouſe, that had been in preparing, 12 Months; He made a Great Feaſt, even *Eſters Feaſt*, to All his *Princes and Servants alſo*: and Then he made a Releaſe, a *Great Releaſe*, to All his Provinces, from *India*, to *Æthiopia*; and beſides the Releaſe, or *Forgiving Debts*; *he gave Gifts* alſo; *Gifts for Rebbels*: and they were according to the ſtate and Glory of a great King.

But we are yet, with *Ezra and Nehemiah*, at the Feaſt of *Tabernacles*: That end of the Law, and the Temple alſo: which began, with a *Tabernacle*, and will End, with the *Tabernacle of God with men*: keeping this great Feaſt of *Tabernacles*: as we read in the *Revelation*.

And

And to make it up, yet nearer, to *Daniels Motſa*; the End, or Iſſue of the Temple Built; or its *Going out*; As *Ezekiel* was to ſhew them its *Motſa*; *Goings out*, as well as *Going in*, 43. 11. The very Place where they uſed to gather Branches for the Tabernacles, neer *Kidron* (of which before;) was called *Motſa*; the Spring, or Goings out, of the Waters, or Willows alſo: as we may learn from the *Talmud* it ſelf, of Theſe very Tabernacles.

And that its Place at the Temple, was This Womens Court (as they call it) of 135 Cubits: as in Hours, the Morning of the 6th Day, when Man was Created; as he fell they ſay, on the 6th Day; and ſo, our Saviour born, or crucified, on the 6th Day. But in Dayes, it may be the Time of *Ezraes* coming Hither: the firſt Day from *Babylon*; But at *Ahava* faſteth, and chooſeth his 12 Apoſtles or Elders; on the 12th of the firſt, going Thence to *Jeruſalem* on the firſt of the 5th Month; and ſtayed 3 Days, and Then, to the Great Feaſt of Tabernacles, in the 7th Month. As alſo, in *Cyrus*; at the 7th Month, they came as One Man; and kept the *Feaſt of Tabernacles, as it was Written*; But the Temple was not founded (*Ezra* the 3d) much leſs come to that End, or *Motſa*; of which *Ezra* 8. 9. and 10. with *Neh.* 8. 9. 10. which may alſo lead us from the 7th Month to the 10th in *Eſter*; and in *Maccabes* alſo, for the great *Dedication*, which our Saviour himſelf pleaſed to Honour, with his Preſence in *John*, though not required by God; but by the Jewiſh Church: As alſo That of *Purim*, which they keep with great Solemnities, to this day.

I have not yet ſaid, that Theſe great things done in the *Womens Court*, might be but ſhadows of That, yet to be Done, by Them alſo: when he ſhall pour his Spirit on their Daughters, and Handmaids, alſo: and They ſhall Prophecy. And *God ſhall give a Word, and great ſhall be the Feminine Preachers*: And ſo he cries, *Receive the Law of thy Mother*. That I ſay nothing of *Miriam*, *Deborah*, *Sampſons Mother*, or *Lemuels*; *Hannah*, *and Anna*, with *Elizabeth*, and our Saviours Mother, with *Priſcilla*, *Lois*, *Eunice*, and the Britiſh *Claudia*, (in a better Calender than *Martial*:) with other Women Prophets, or Writers of Scripture.

From

From the Middle Gate, Leading into the *Womens Court*, 135 Cubits, to the Gate of *Nicanor*: and 135 years, from *Nehemiahs* coming up, in the 20th of *Artaxerxes*; To *Seleucus Nicanor*, the Jewes friend, and His Greek *Era*, ſo much uſed in the *Maccabes*. And if you pleaſe to turn again (as they often did, in this Court) 135 Years more, bring us to That Little Horn (or Great Type of Antichriſt, or *Antikeimenos*;) *Antiochus Epiphanes*: from 137 of That *Era*, to 145, he *confirmed the Covenant* (as the Learned *Diatribe*) for That Week; or for 2300 Natural Days: But Then, Prophaned the Temple, for 1290 Days; although there be not ſo many, from the 15th of the 9th, of 145, to the 25th of the ſame Month 148, when it was clenſed; as we read, 1 *Mach.* 1. and 4. Yet the Weeks may be juſt 62, to his coming up, if we grant them to begin (70 Years before *Cyrus*) in 140 *Nabonaſſar*: and *Epiphanes* in 573: 7 more, for the next week, make 580, and 3 Years more, and as many Days, as from the 17th of the 4th Month, in which they faſt, for the firſt Temple; to the 25th of the 9th Month (in which they Feaſt for the 2d, clenſed by *Judas Machabeus*,) make up near half another Week, in the year 444. after the firſt Temple; which may make it the more conſiderable, becauſe it is 2 Thirds of 666, of which again.

But if *Ezekiels* 390 Days, of the laſt ſiege of *Jeruſalem*, from the 15th of the 3d Month, to the 9th of the 4th (in the next, and laſt year of *Zedekiah*; as the Great *Primate* of Learning, and Religion, hath obſerved;) were as Types of thoſe 390 Years, from the great Schiſm, to the Temples End: Why may not theſe alſo, in *Antiochus*, be Types of Years in Antichriſt, and All Defiling of the Temple; to its clenſing? Seeing *Daniel* himſelf, is bid, to *ſhut, or Seal* them up, being *for many Dayes*, or Years to come; (as that Phraſe of *Dayes*, is in many places we ſaw before;) Even Then, when the Angel ſpeaks of *Evening and Morning*; the uſual Character of Natural Dayes: Which we may conſider again.

But firſt, we may note, That as firſt This Gate of *Nicanor* might remember the firſt *Nicanor*, their Friend; ſo it might not forget *Nicanor* their Enemy; ſlain Here, as Some:

or

or near *Jeruſalem*; As 1 *Machab.* 7. by the ſame *Judas*; about the End of the 64th Week, from the Captivity: Or 151 of *Seleucus*, ſoon after *Antiochus*. And from this Laſt *Nicanor* Then ſlain, to *Herods Samaria* finiſhed, or *Cæſarea*; Or the Temple begun; may be juſt 135 Years: As from *Epiphanes* firſt, to *Herods* firſt, 135 Years: As 135 Cubits, from the Middle-Gate, to *Nicanor*.

From which Gate of *Nicanor*, began the next Court (of *Iſrael* and the Prieſts) being 187 Cubits: as there were 187 Years, between That *Nicanor* ſlain, and our Saviours Baptiſm: Or *Pontius Pilate*, that put him to Death. As alſo from the Death of *Antiochus* the Great, *Dan.* 11. 19, to our Saviours Birth, 187 Years.

And if we look on Hours, as Years: The firſt 7 Hours, make the firſt Reſt, and Turn of the Sun; from the *Nadir*, towards the Morning *Horiſon*; and 7 Days, make the *Sabbaths* Reſt, and the firſt 7 Days of a Woman, before her Son Circumciſed. The firſt 14 Hours come up to the Morning Sacrifice (when it was appointed) and their longeſt Night was 14 Hours; the Hiding, Reſting, Slaying, Sleeping of the *Witneſſes*. And 14 Days brought up the Paſſover. The firſt 40th Hour, is the 2d Morning *Tamid*, or their Breakfaſt: As 40 Days, the Womans firſt coming to the Sanctuary, after a Son: As their 40 Years, before *Canaan*; were for a *Son*, the firſt-born Son; For, *Out of Ægypt have I called my Son, my Firſt-born.* 49 Hours, begin the Third nights Reſt, as 49 the *Jubile*. 65 Come up to the Third Days Noon, or Dinner; as the 65th Day is the *Pentecoſt*. 72 Hours cloſed the 3d Day, as 72 their *Sanedrin*. 80 Hours, the 4th Morning Watch, and 84 Sun-Riſing; as the 4th Day from Creation, brought up *Sun and Moon*, as the two Witneſſes of Heaven, meaſure to All other Witneſſes on Earth. 120 (the number of *Moed* in Hebrew letters) the Hours in 5 Days, before Man and Woman Created: If about the *Tamid* Hour of the 6th Morning, it might be in Hour 135: As the Men and *Womens Court*, 135 Cubits.

144 Hours, the ſquare of 12, cloſe the 6th Day, and begin the 7th, or the Sabbath: and their *Clakins*, or Jewiſh

ish Minutes, of 144000, as the *First-fruits* of Time, to God and His *Lamb*; shadowed by the *Lamb*, of the *Sabbath*; distinct from the Daily *Tamid*.

240 Hours, close the 10th Day: And from *Ægypt*, the *Paschal Lamb*, was Tyed up, from the 10th Day of the Month; as 3 Daies and Half, before he was slain; in Hour 333: the Evening *Minha* of the 14th Day, Ending in 336 Hours. But they went not out of *Ægypt* till the close of the next, or 15th Day, at Sunset; which was Hour 360: as Daies in their Year. And so, *Years* from This *Exodus* out of *Ægypt*, are reckoned as *Hours*, from the beginning of their Year, to the *Passover*, *Pentecost*, *Tabernacles*, and All their Feasts.

1200 *Hours* in 50 *Dayes*, between the *Passover*, *and Pentecost*: Whose Morning, was in 1548 Hour of the Year. And so the Great *Pentecost*, Acts 2d, might be 1547, or 48, Years from *Ægypt*. If there were 70 Years, between the first Temple, and *Cyrus*, taking *Babylon*; in 210 of *Nabonassar*.

That is 480, from *Ægypt*, to the Temple, in *Solomons* 4th (1 *Kin.* 6.) who reigned 36 more: and thence 390, to the Cities End, and Temples; make 906. Thence 70 to *Cyrus*; and 80 to *Ezraes* (7th of *Artaxerxes*;) and 490, Thence, for *Daniels* Weeks; to the Month of our Saviours *Passion*; make 1546, or 47. So that the *Passover*, at which he suffered; and the 3d Day following, for the 16th Morning, or *Barley-sheaf*, the first of All First-fruits (to be Heaved up, before the Lord, as our Saviour Rose from the Dead, upon the 3d Day, after his Death;) and then his *Ascension*, 40 Daies, After the Grave: As he was presented in the Temple, 40 Daies, after the Womb; (by his Mother, coming to the Sactuary, 40 Daies, after her Son was born:) And *Pentecost*, the 50th Day, from his *Resurrection*; might be All, in the Year 1547, or 48, From *Ægypt*.

But if the 70 Years, ending at *Cyrus*, did begin at *Jehojakim*, which is *Daniels*; or *Jehojakin*, *Ezekiels*; (often called *Our Captivity*;) as many Great men, begin them: Yet, in some respects, there may be Greater Harmony.

For Then, abating 11 years, from 1547, or 1548, there will remain 1536, or 1537, the very first Hour, of the Day of *Pentecost* (beginning from the Evening:) and allowing

12,

12, or 14 more, for *Nehemiahs* coming after *Ezra*, to finish the Cities Walls, and Government; we come to the very *Tamid* of That Day of *Pentecost*, when the Holy Ghost came down, in the Third Hour of the Morning: *Acts* 2d.

But However, 1526 Hours, bring us just to the Beginning, and 1548, to Sun-Rising, of the Day of *Pentecost*; the 65th of the Year. As 65, or 66 Hours, bring us through the *Tamid* of the 3d Day, to Noon, or Dinner-time.

To 65, 135, make just 200: which in Hours, bring us quite through the 8th Day, on which the Son was *Circumcised*: And in Daies, they bring us quite through the Feast of *Tabernacles*; and conclude the 8th, or Last, and Great Day, of That Feast, which they call, the Great *Hosanna*. Which may also intimate, that as a new Year began, from their coming, out of *Ægypt*, at 360 Hours; So also from the First Day of *Tabernacles*, which is the 15th of the 7th Month; as That was the 15th of the first Month. And now, we may begin all our Acounts, from This 7th Month; As from the First: and from the First of *Tabernacles* on the 15th of the 7th; as from the First of the First: Seeing 15 Days, in either, make up just 360 Hours: As Dayes in their Year.

From 65, the Day of *Pentecost*, taking out the Days, before the Passover; we leave but 52, as Weeks in the Year (and so many just there are, between those two Holy Courts of the Temple, 135, and 187:) But 65, out of 135, leave 70 for the *Area*, of the Porch, Temple, and Oracle; As the 70 Elders, & many other *Seventies* in Scripture.

And as 65 with 135, brought us to the great *Hosannah*; So 187, the Length of the Priests Court, in Hours, bring us just past Noon, or Dinner of the Day of *Circumcision* (or the 8th Day:) So in Daies, they bring us just, to the great Day of *Atonement*, or the 10th Day of the 7th Month: which, as we saw before, was by a perpetual Rule, 123 Days, from *Pentecost*. And as *Pentecost* did respect All the People, who were All to bring, and All concerned in the *First-fruits*, (which might not be offered, before Pentecost, or after the *Dedication*;) So the Priests, were in

ſpecial, concerned in *Circumciſion* (though it might be done by Others;) and yet more, in that of *Atonement*: which yet, concerned All *Iſrael* alſo: And ſo, the ſame Court, of 187 Cubits (coming up juſt to the Day of *Atonement*) was for the Prieſts, and the People alſo; that were Clean men of *Iſrael*; ſtanding in the ſame Court, about the Altar (as we ſaw before) with little Rails. And the *Standers* alſo, came within the Rails; and ſo did All, that laid their Hands upon their Sacrifice. And though Only the Elders, and Watchers, ſaid thoſe words, in the *Revelation*, *Thou haſt Redeemed us by thy Blood; and haſt made us Kings and Prieſts to God; and we ſhall Reign upon the Earth!* Yet they ſaid it, As the 24 Orders of *Standers*, *for All Saints*: for ſo, 'tis ſaid, *They had Viols full of Odours* (to the *Lamb* alſo) *the Prayers of Saints*. And at *Solomons* great *Dedication*, in the 7th Month alſo; we found the Cloud, ſo filling all the Houſe, that *the Prieſts could not enter*, but ſtood without, among the Common-people; as it Then, there ſhould not be, or need, Any ſuch Diſtinction, as there yet muſt be obſerved with reverence; leſt we fall into the great, and proper, crying ſins, of the Laſt Times, and Laſt Daies alſo (which St *Paul* diſtinguiſhed:) And thoſe are *Corahs Rebellion, and ſpeaking Evil of Dignities*: Of which St *Peter* and *Jude* alſo: with This Addition, that *God knoweth How to puniſh ſuch, Sinners in the Fleſh; and againſt the Spirit*: which the Lord forgive, in me, and All his People; Healing us: and let his People ſay Amen.

I muſt not omit One more Harmony of Numbers, and in Theſe Courts alſo: And that is, the famous Number 666, with All its Parts; but eſpecially 333, its Half; and Half the Moons Courſe from the Sun; or *Full Moon*; Or Hour of the *Minha Paſſover*, 333 of the Year. And All the Courts of *Iſrael* made up juſt 333 Cubits, from Eaſt to Weſt: as we ſaw before, in the Chell, before 135 of the Womens, and 187 of the Prieſts and People: All concerned in the Full Moon; and Paſſover, of 333: Juſt Half 666, which is but 3 times 3 leſſe than 135 by 5, the ſteps up to it! and 5 times 135, make juſt 675.

But if we begin at the bottom of Thoſe 333 Cubits, where

where the firſt ſteps began: if thoſe were 12, as Some ſay: Then 333 by 12 (as the Full Moons, and Changes in every Year.) want onely 4 of 4000.

But the 12 are but Half Cubits, or 6 Wholes; and 333 by 6, make 1998, which want but two, of 2000. And *Joſephus* an Eye-witneſs, reckons 14 ſteps, of Half Cubits; or 7 whole; which may be more ſutable, to all we ſaw before, of 7 and 14. And ſo 333, by 14 Halves, or 7 wholes, are juſt, 3 times 666, and an Half: or 2331. Which in Hours, bring us into the 98th Day: and 98 Daies, make juſt 3 Months, and an Half: So that This, may be the 3 *Moeds*, and Half, for the *Witneſſes*. If God ſo pleaſe, to help us reckon it.

The rather alſo, becauſe with All, we found, of 7 before; we ſaw it, the very firſt Number, that was made of 3 and an Half, in whole Numbers: and now, by theſe very Meaſures, of the *Temple-Courts*, we are come to a Number, made of 7, and of 3 and an Half: Which may contain the *Fates* (as they ſpeak,) of the *Jewiſh State or Church*; or if you will, of *Benjamin* and *Judah*; or of *Iſrael and Judah*: that is indeed both *Jew* and *Gentile*: (For we ſaw before, that *Ephraim* muſt make the *Fulneſs of the Gentiles*:) Or what ever other two Witneſſes we may finde, to be meaſured, by the *Sun and Moons* Times of 666. So that 3 of Theſe, and an half, or 7 times 333, or 3 Months, or *Moeds* and Half; may bring us to the End of all the Numbers, yet fixed, in the Prophets, and the *Revelation*.

And the rather alſo, becauſe we finde the *Sun and Moons* 333 and 666, ſo ſignal in *Jeruſalem* (as the Sun to his *Moon* or *Jericho*:) As All the Fulls and Changes, of the *Moon*, in all the World alſo.

We ſaw before, that *Enoch* lived juſt as many Years, as there are Daies in a Year: and that from Him, 666 Years, come very near the *Flood*; and that there wanted but 3 times 3, of 4 times 333, which is 1665, in 1656, the Year of the Flood. And from the *Flood*, as many years, as *Enoch* lived, bring us to the Promiſe, made to *Abraham*, near about 3 *Moeds*, of Gods fixing, before the *Flood*: for, Three times 120, make 360; 3 And an Half, make 420;

3 of these, 1260 in the *Revelation*: written 30 years after the *Sack*; or begining of *Daniels* 1290: which is just 3 times 430: 45 more, make up *Daniels* 1335. The very Number of his Fellow-Witnesses, or Princes; in Hebrew letters, המרחמים (1335) the Noble Princes: *As* the *Fruitful Branches* (as *Jacob* said to *Joseph*;) or coming from *Perat*, or *Euphrates*, found in *Dan.* 1. 3. and *Ester* 1. 3. and 6. 9.

1335, Are but 3 more than Twice 666, or 4 times 333; which come to the Evening *Minha* of the Passover, but want 3 Hours (which *Daniel* supplies,) to the End of the 14th Day: the Day of the Lords *Passover*, and Passing away of Wrath; as the 2d Sabbath also; and 14 Days of the Woman for a Daughter: and the Moon returneth to them at the Poles, in 14 days: And *Paul* was freed from his storm, in the 14th day, & went up to *Jerusalem*, or Heaven, in the 14th Year. And *Abrams Lot and Sodom* were freed, in the 14th year: and *Joseph* was Born in the 14th year of his Fathers, and Freed in the 14th year of his Own Bondage. As *Jerusalem* in the 14th year of *Hezekiah*. And 1335 is 35 within the 14th Hundred Year.

Again, 1335, is but 45, above 1290; that is, 3 times 430. First from the *Promise*, to their coming out of *Ægypt*, 430, and 45 more, to *Calebs* settling in *Canaan* with *Joshuah* (the two Witnesses;) as *Jos.* 14. 10. Twice more 430, or 860 (making up 1335,) bring us to the last Siege of *Jerusalem in Zedekiah*.

Now *Daniel* is a Captive, bemoaning those *Desolations*; as he often calleth them, in Chap 9. 2. 17. 18. *Perpetual Desolations*, Psal. 73. 79. 80. Threatned (as before,) *Levit.* 26! And now, the *Daily Sacrifice was taken away, and the Place of his Sanctuary, Thrown down*; which was not so, or at least, so much, by *Epiphanes*: who Polluted it, but did not *Throw it down*; as now it was, by the *Chaldeans*; and afterwards by the *Romans*. So that, *Daniel* speaketh of Both These great *Desolations*, rather than that Little Short one by *Antiochus*: who yet might be a Type of the great Antichrist, or *Antikeimenos*; who was to defile and profane the Temple, Rather than cast it Down. As First the *Chaldeans* did, and Then the *Romans*; or the Jewes themselves,

and

and their Factions; While the Roman Eagles and Armies, overflowed them alſo, with a *Wing of Abominations, making deſolate*; as *Daniel*, and our Saviour ſpeak of thoſe Times.

And yet, I ſuppoſe, the Days of *Antiochus*, might be Types, or Shadows of the Years of this Deſolation alſo: Seeing beſides the days ſpecified in *Daniel*, the word for *He ſtamped on them* (the Stars of Heaven, as the *Dragon* did, againſt the Jewiſh Woman, or *Jacobs* Wife, with *Joſephs* Crown of 12 Stars, *Apoc.* 12.) תרמס is above 1300, as his Numbers; Firſt 1290, and then 1335.

Yea, and 2300 Days, in the 8th Chapter; Though ſo many Natural days, of *Evening and Morning*, as the Phraſe is; Yet muſt be *ſhut up, or Sealed, for Many Dayes, or Years*; as we ſaw before.

This was in the Third year of *Belſhazzar*, and 31 years from *Zedekiah*: For, in 37th of *Jeconiah*, *Evilmerodach* was King, but reigned only Two years, in *Beroſus*: So that the 3d of the next King, (*Belſhaſſer*;) was but 31 years, from *Zedekiah*, Though 41, or 42, from *Jeconiah*.

Daniel, is Then at *Shuſhan* (where our Temple Courts and Numbers doe begin:) And There, about the Midſt of the ſad Deſolations both on *Iſrael and Judah*, He heareth One Saint asking of *Palmoni*, the *Wonderful Numberer* (as the *Wonderful Councellor*, Eſay 9:) How long, the Viſion of the *Tamid, and Tranſgreſſion ſhaming*, or *making deſolate*; *to give both the Sanctuary and the Hoſt* (of Heaven before) *to be as Mire, or Mirmas*. To this Queſtion, (as perplext almoſt, as That of the Temples End, and the Worlds; with our Saviours Coming; *Matth.* 24:) *He ſaid to Me* (not to Him that asked the queſtion) *Ad Freb Boker* (648:) *Until* (or as long as) *Evening Morning*; 2300: *and the Sanctuary ſhall be Clenſed.*

Beginning with This great Deſolation, of the 70 years Captivity (in which He Then was:) and taking 31 years (of that Captivity, to the Time they were ſpeaking;) out of 2331, the Number which we found before (of the Holy Courts, or 333, by 14 ſteps, or 7 whole days or Cubits;) there remaineth juſt 2300. As another Argument, we are not wholly out in pitching on That Number, as the Temple mea-

measures lead us. As if those Holy Courts must be *Trodden Down*, as many years, as there were steps so multiplyed, on them. Which answer also to the 7 Days of the Week.

And yet 2331 came short of 2400. As if all these Desolations, should be shorter than the Hours of a Great Day: if we allow 100 Years for every Hour, which is not far from *Moses* reckoning, *Psal.* 90. Where the *Day* (as God also made it,) is distinct from *Night*, or *Watches by Night*. Yet if the whole Day, be but 1000 years; Then 2331, is as the Morning of the 3d Day: in which he will revive them; in *Hoseah*: *After Two dayes*; of which the Hebrew letters make 666, as we saw before in יומים.

The first 666, ended just, in the End of their Temple and City, by the *Romans*. That is, Twice 70, to *Ezra*, in the 7th of *Artaxerxes* (as we saw before;) and 7 times 70, Thence, to our Saviours Death; and Half 70, Thence, to the year, in which it was Sacked. After a War of 3 Years and half; as answering to the 3 years and half, of Christs publick Preaching, after his Baptism: and his 3 Days and Half, from his Passover, to his Resurrection: or 3 Hours and Half, Eclips, and Suffering upon the Cross: As the 3 Days, or Years and Half, of the Witnesses in the *Revelation*. which we found also shadowed in the 3 days and half, of the two Witnesses, hidden by *Rahab*; or Those, Recovered by *Abraham*, or by *David*, after *Ziglag*; and other things before.

How the Flood came about 666 years after *Enoch*, we saw before. We may add *Noah*, born 666, after *Mahaleel*, and 666 before *Eber*, the Father of the Hebrews, and of Time, or *Ever*, as we saw before. 666 Years from the Flood, bring us to the Night of *Israel in Ægypt*, after *Josephs* Death: And as many, from the Promise, to *Gideons* famous Victory over *Midian*, *Oreb and Zeeb*, *Zeba and Salmunna*, so often spoken of, in Scripture.

444 Years, from *Ægypt*, bring up *David*, from *Abrams Hebron*, to *Jerusalem*; or *Jebus*, *Trodden down*, by the *Jebusites*. His 7 Years, and 6 Months, at *Hebron*, may help us to measure, Other Times also, besides *Solomons* 7 years, and 6 Months, in building the Temple.

521,

521, bring up *Seſack* (from *Ægypt's Pyramids*; in Learned *Greaves*:) the 5th of *Rehoboam*.

666, bring up *Joaſh*, ſacking *Jeruſalem*; in the 14th of *Amaziah*. 666 more, may be juſt the time of *Antiochus*: And then, His Days, in *Daniel*, may be juſt 1290 Years, from their ſettling in *Canaan*, *Joſ.* 14. 10. and 1335 from *Ægypt*: Dying at the end of 3 years more than 1332, or Twice 666. And as *Antiochus* Days may alſo be a Type of Antichriſts Years; ſo may *Macchabeus* be a Type of Chriſt, or *Michael*: And *Michab*, (in His Banner,) may allude to *Michael*, in *Daniel*; or *Mi el camocha*, in *Micha*; as well, as to, *Mi camocha baelim*, in *Moſes ſong*. 777, To the Sack of *Samaria*: And from *Aſſyrias* firſt coming on *Iſrael*, to *Pompeys* Sack of *Jeruſalem*, may be 666 Years. As from its great ſiege by *Senacherib*, in the 14th of *Hezekiah*; or his Great ſickneſs; to the Temple, Sacked by *Craſſus* (ſlain at *Abrams Charan*) 666. As from *Hezekiahs* Death, to the *Parthian* Sack; or *Jeruſalem* taken by *Herod*, which is alſo the very year (or next to the Head,) of the great *Æra* (ſo common in the Councels and other accounts,) of *Spain*; Conquered by the *Romans*, or Taxed by *Auguſtus*, or Receiving the *Julian Year*, but 8 Year old, from *Julius Cæſar* to That in *Auguſtus*.

Rome, was Born with *Hezekiah* (very near his Birth:) about cxi years (the meaſuring Line,) before *Joſiah*: 222 before the Jewes return from *Babylon* (as many reckon:) 333, before the 70 Weeks; if they End, in the *Roman Sack*. 444, Before the firſt *Nicanor*, and his *Greek Æra*, in the *Maccabes* (*Olympic.* 470.) 555 to their ſeizing *Aſia*, from *Antiochus* the Great. 666 to *Tigranes*; who was conquered by *Pompey*, ſacking *Jeruſalem*: 779 to *Pontius Pilate*, who crucified our bleſſed Saviour; about 1536 years from *Ægypt*; as the *Pentecoſt* began from 1536 Hours of the Year.

And if we multiply 70, the *Jewes great Number*, for their Elders, and years of Captivity; and the whole *Area* of the Temple (*Porch*, *and Houſe*, *and Oracle*;) by any 22 we found before, in their *Alphabet*, or number of High Prieſts, before the Captivity; or the Cubits of the Prieſts and Peoples Court, before the Altar; or between it, and the Temple;

ple; or its Floors Height, above the Gate of *Shuſhan*; or any other 22; the ſum will be 1540: But 4 more than 1536, the firſt Minute of the day of *Pentecoſt*: As the great *Pentecoſt*, in *Acts* 2d, was from *Ægypt*, 1536 years.

And adding ſo many, as may make our Saviours Birth juſt 70; or his Baptiſm 40; before the Laſt *Sack of Jeruſalem*; we come juſt to 666, from the *Chaldean* Sack, and ſo near to 1666, from *Ægypt*, or 1670; that This laſt great *Roman Sack*, after our Saviour, may be juſt the *Centre*, or Middle Point of Time, between *Ægypt*, and the End of *Babilon*; with *All* the Times thereof, in the Prophets, or *Rev.*

For, as between the two Great Sacks, there are juſt 666 years (as Hours between the *Changes of their Moon*, or viſible ſtate;) So, afterwards, there were, but twice 666; or Two Months more, between the *Month*, begun, at that great change (or *Roman Sack*, after the *Pentecoſt*, *Acts* 2d:) And the Month of *Tabernacles*. Till which, from *Pentecoſt*, there were no more *Feaſts* at all, but *Faſts*, as 3 Wo Months in the *Jewiſh Calendar*: as an Emblem of that Long time, in *Hoſea*, (now fulfilled;) while they muſt be, without the good, of a *King, or Prince, or Sacrifice, or Ephod*; as the bad, of an *Image or Teraphim*.

From That Month, ſo begun; Two *Moeds* more, of 666, or 1332, come to the 7th Month: Beginning with the ſolemn feaſt of *Trumpets*; or the 7th Trumpet of the 7th *Month*: Which we may Reckon Thus:

240 Hours, or Years, make up the 10th Day (of *Atonement*, as before:) or Great Affliction of the Witneſſes, or Congregation; and *Tabernacle of Witneſs* (as the Jewes called it:) Then mourning in *Sackcloth and Aſhes*, as *Apoc.* 11. 3. And they lie dead (as we ſaw before,) for 3 days, and and an half; or 84 Hours: which end in Hour 324; the *Morning Sacrifice*, of the 14th Day: whoſe Evening *Minha* beginneth in Hour 333: which added, to 1332 (the other two *Moeds*, or Twice 666;) comes juſt to 1666; the Evening before the Feaſt of *Tabernacles*: when alſo, *The Tabernacle of God ſhall be with men*: If we have reckoned Right. Which may yet be more cleared by our Tables, and Characters, if God ſo pleaſe.